Phiſick for the Soule,

very neceſſary to be vſed in the Agonie [illegible] death, *and in thoſe extreeme, and* moſt perillous ſeaſons, aſwell for thoſe, which are in good helth, as thoſe which are endewed wyth bodily ſickneſſe.

MATH. 16.

What ſhall it man anayle, if all the woꝛlde he gaine: And after that of his own ſoule he doe the loſſe ſuſtaine?

Seene; and allowed, according to the Queenes Maieſties Iniunctions.

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In hiſtricem, domini Geor-
gij Speake militis inſignia,
ex effigie, naturaq́;
alluſio.

Diuerſis finxit naturæ animalia formis,
Tutamenq́; dedit, prouida cuiq́; ſuum.
Cautæ contexit ſpinoſos hiſtricis artus,
Pellat vt indignum, præſcia cura malum.
Hæc mira nimbos ſentit prognoſe futuros,
Quos vitare ſolet, conglomerata prius.
Sic hunc, cuius ineſt hiſtrix in caſſide torua,
Armauit virtus, vitaq́; pura virum.
Nempe vbicunq́; volet, virtutis numine tutus,
Victrices referet victor ab hoſte manus.
Hoſtis hic inſultus, nec dæmonis arma timeſcat,
Mente quòd eſt ſceleris conſcius ipſe nihil.

H. T.

Hexacticon ad lectorem.

VIrus vt antidotum pellit, redditq; salutem:
Hic liber est animæ sic medicina tuæ.
Qui docet impuræ purganda piacula vitæ,
Per Christi mortem, non aliunde docet.
Hinc ægræ promas alimenta viatica menti,
Pharmaca tanta nequit pharmacopola dare.
Vale.

In Zoilum.

Rauca refulgentem contemnit noctua Phœbum,
Non crimen Phœbi est, noctua crimen habet.

H. T.

¶ To the Right worshipfull, Sir George Speake, Knight, Henrie Thorne wysheth perfite health, and true felicitie.

PLATO PRINCE of Philosophers, as PLVTARCHE maketh mention, who farre surmounted and excelled all other Gentiles in wisedome, vertue, knowledge, and eloquence, whē death approched him, gaue thankes vnto GENIVS, God of Nature, as the Paynims supposed, for three causes speciallye. First, that he was a man, and not a beast. Secondly, that he was a Grecian borne, and not a Barbarian. Thirdly, that he lyued in SOCRATES tyme. By the which saying, right worshipfull, euery christian diligently considering his owne estate, and

and then applying it vnto hymselfe, ought of duetie to be moued, and stirred vp to learne alwayes to render thankes, not after PLATO his heathenishe kinde of thankfulnesse, but more effectuallye, with better vnderstanding and knowledge, vnto the incomprehensible maiestie of the almightie workeman, which according to his good purpose and diuine counsayle, hidden in his glorious deitie before all worldes, without any materiall substance, fashioned all, that now is, visible and inuisible, both small and great things by his sacred and eternall worde onely.

And principally to bee mindefull, that when hee had accomplished his vniuersall creation: last of all, he shope man, his farre absolute, perfite, & excellent creature aboue others, like vnto his owne similitude, that is to wit, in the inuisible created substaunce of the soule, hauing none ymage or figure, but onely of his immortall Creator, which is without body, partes or passions. Of whome his eterne wisedome might haue made some other deformed and monstruous creation, as noysome, brutish, or vnprofitable beast, venymous foule, or abhorred worme, and not haue done to vs therein any wrong, or iniury

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at all. For the terrene, caduke, and brickell vessell, may not enter into disputation with the celestiall Potter, and demaunde of hym why hee hath made him, after thys or that fashion.

Secondly, that hee hath not planted vs on the earth, amongst the fierce Barbarians, Turkish infidels, Mahumeticall blasphemers, or Iudaycall obstinates. But in a realme, to the which it hath pleased hys fatherly clemencie to illumine, and reueale the holesome light of his euangelical doctrine, whose bright beames putteth to flight the blacke clowdes of ignorance, purgeth the stinking mistes of ydolatry, dryeth vp the deuilish dewe of hypocrisie, treadeth downe the horrible head of herisie, raseth the walles of powling purgatorie, and vtterly subuerteth the bulwarke of saluation, founded and established vpon the feeble, base, & sandy foundation of mans merits, and good deserts. By the which illusions the grosse and simpler sort, hath beene craftily enchaunted, and many yeares miserably abused, by a rauenous rable of blinde guides, which called euill good, and good euill, making darckenesse light, and light darckenesse.

And

And thirdly, that we lyue not in the daies of one famous learned SOCRATES onelye, who, being PLATOES, XENOPHONS, and XENOCRATES mayster, was pronounced by APOLLO to bee the wisest man then lyuing. But in an age wherein are mo than one such SOCRATES, many sage and graue heades, diuers fine wits, and much towardly youth, the Sciences liberall exactly knowne, and truely professed, the learned tongues vnderstoode, and diligently studied, and finally manuell artes so skilfully handeled, that none other forrein nation can iustly bragge of any good knowledge, whereof England is ignoraunt. In consideration wherof, haue not we a more great cause to bee thankefull, than euer had PLATO, or any other Eathnick Philosopher?

I therfore, waying with my selfe this perfection and absolute knowledge, which now as well in learning, as in all other faculties, dwelleth amongst vs, well nere euery where, and calling to minde also, my lack of literature, and iudgement: was long time driuen back, and greatly discouraged, in so much that I doubted, to attempt the committing of any thing vnto the open vewe of the eyes of the worlde, knowing that sometimes the

enditer

endiæ̃r is manifestly accused, by the folly of his owne pen, as was CHERILVS, in whose large volume were but seauen verses allowed. And that no worke, can be so eloquentlye atchieued, but some ARISTARCHVS, or other, will improue the same, eyther for the slenderneſse of the argument, improperneſse of phrase, or false Orthography.

Notwithstanding, considering in the other side, that although my talent be one of the least, yet it is not so little, but if it bee hidden in a clowte, and not disposed and imployed vnto the aduantage, that is to say, to the glorie of the giuer thereof, it is accomptable at my last reckening, I thought it better to obiect my selfe vnto the hazarde and perill of malignant MOMVS blastes, than I would be adiudged and imputed to be, as the Poet sayth: Telluris inutile pondus, an vnprofitable lumpe of clay. Bicause that wee are not ordeyned here to liue onely for our selues and our owne priuate commoditie: but to profite, yea, if possible were, all men. Wherevpon moued, I getting by chaunce this booke, entituled in latin. Medicina amimæ, phisick for the soule, haue translated the same, into our vulgar speach, the contents

tents whereof nearely toucheth all that are godly affected, except there be any ſuch as wilfully contemne, and neglect the ſafegarde of their owne ſoules, being vnmindefull, or at the leaſtwiſe altogithers ignoraunt, that the ſubſtaunce thereof, after it is once breathed into vs, can neuer die, but is permanent, endleſſe, and durable for euer. That the vnlatined alſo mought thereof ſucke out by the mouth of fayth, ſome comfortable iuyce of heauenly phiſick, which ſpiritually may cure the manifolde infections and hidden diſeaſes of the inwarde man, without the ſaluation whereof, what thing bearing life is ſo infortunate, what ſo wretched, what ſo miſerable as we are, ſeing that our whole courſe in this ſoile of ſorow, is meere vanitie, and our lyfe but a vapour, as wytneſſeth ſaint Iames? For when beaſt, birde, worme, or any other lyuing thing dyeth, it retourneth vnto his former duſt, vtterly periſheth, and becommeth as though it had neuer beene at all. But when man onely, hath made exchaunge with death, who cruelly taketh lyfe from all, and neuer repayeth it agayne, then ſhall he eyther begin to liue for euer, or euer be dying and neuer deade. The concluſion whereof is

moſt

moſt certainely purchaſed on this worldly ſtage, according as the deſerued hire of the Pageant player ſhall require. How carefull therefore, ſtudious, and vigilant eche ought to be, to winne that endleſſe reward, the loſſe whereof cannot bee ſufficiently expreſſed, euery good conſcience may eaſily perceiue.

The which enterpriſe of mine, being finiſhed rudely, as it is, and as I coulde, ſtealing time betweene the howers of my charge of ſchoole, I here offer vnto your worſhip, as a perpetuall token of my propenſe minde and vnfeyned good will towardes you, who endewed with godly learning, and alſo wyth learned godlyneſſe, can ſkilfullye diſcerne and iudge of the ſame. For well I know, that nothing therein contayned, is either ſtraunge or vnknowne to you, ſeing that the whole is collected out of the worde of God, wherof you are a true profeſſor, a ſtudious reader, a diligent follower, and an vnfeyned louer. Nothing miſtruſting but that the accuſtomed gentleneſſe, which euer is incident, and as it were, graffed into ſuch worthy perſonages and choſen members of a common welth as you are, will not diſdaine, and reiect the ſame, when you haue vewed the hart of

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the giuer, rather than the gift it selfe. As did the worthie king ARTAXERXES, at what time a certayne poore man gaue him but an apple for the lack of a better present, which he receyued most thankfully.

After whose example of courtisie, if it shall please your worship to be patrone vnto these simple fruites of my studies, they being shielded vnder so sure a protection, shall both the bolder go abroade, and present themselues vnto the worlde without maime of ZOILVS darts, although not altogither out of his Gunshot, and I also hereafter bee the better incoraged to take some other matter in hande, whereby my duetie towardes my country maye be some deale acquited and discharged, my talent a little occupied, and preserued from rusting, and Gods glorie not hindered. Who being the author and giuer of euery good and perfite gift, graunt you togither with your most chaste and vertuous Lady, prosperous successe in all your affaires, long liues, with dayly increase of worship, to he aduauncement of his holy name, the contentation of your godly minds, the profite of your neighbors, and the helth of your soules.

Your humble Orator,

Henry Thorne.

To the vnlatined Reader.

ALTHOVGH, gentle Reader, I haue not perhaps fully ſatiſfied thine expectatiō in euerye reſpect of thys tranſlation, by meanes of my barren eloquence and lacke of learning: yet I truſt I haue ſomewhat ſignified & expreſſed vnto thee in thy mother tongue, mine authors meaning, ſo that thou mayeſt rather take profite by my vnderſtoode groſſe Engliſhe, than by his not perceyued latin. And whereas fault ſhall appeare vnto thee, eyther in improperneſſe of ſpeeche, or not faythfull

faythfull expoſition, I craue thy gentle pacience, and fauorable correction therein, ſeing that for thy ſake onely, I haue accompliſhed the ſame. For mine vnableneſſe & negligence is ſuch, that I may not vendicate vnto my ſelfe anye ſuch perfection of learning and cleare iudgement, but that I maye lightly ſtande in myne owne light, except I would account my ſelfe wiſer than ſaint Auguſtine, which in one of his Epiſtles rebuked certaine his friends, bycauſe they defended dyuers errors committed in his wryting, whereat his aduerſaries had founde fault, as they might iuſtly doe, affyrming theſe words: You that are my friendes, and aſcribe to mee ſo perfite knowledge, that I doe neuer erre in all my wrytings, haue

taken

taken a wrong quarrel in hande, and your opinion is falſe. For if any man ſhoulde ſo thinke of himſelfe, hee might rather be imputed mad, than wiſe. For neuer to erre, is to be equal with God. But mans iudgement is both deceyued, and deceyueth, according to Dauid that ſayeth: Omnis homo mendax. Euerye man is a lyer. Wherfore if thou take this my labor, ſuch as it is in good part: I ſhall thinke my paines therein beſtowed, ſufficiently acquited, and recompenſed.

Farewell.

Phisick for the soule, very necessarye to be used in the Agonie of death, and in these extreeme and most perilous seasons, as well for those that are in good health, as those, which are induced with bodily sicknesse.

DIseases troubling our bodyes, and corporall death, shake our myndes with horrible feare, in so much that oftentymes we tremble, yea, at the recitall, and mention of them. Wans nature truly, which had leauer not to be at al, than to be yll, cannot but wax pale, and bee sorrowfull, when these sicknesses do approch. But in deede,

no calamitie can happen vnto man more cruell, none more horrible, none more hauge, than the sickneſſe of the ſoule, and the death and deſtruction thereof. Euery man abhorreth, euery man deteſteth, and eſcheweth by Sea and land, puniſhments, pitiful labors, diſeaſes, and this bodily death. But we ought much more to endeuor our ſelues, to auoyde and leaue off the occaſions of thoſe euils, that is to wit, ſinne and wickednesſe, and that wee ought to dreade the heauie wrath of God, which we prouoke againſt vs, by diuers and manifold offences.

When our bodily health is impayred, wee ſtraight way poſte vnto the Phiſition, here we ſpare for no charges, we leſſe eſteeme all things than the ſauegarde of our lyfe, we procure medicines and remedies of a great price, to the intent, that this our earthen veſſell and potſheard, mought be againe repayred, which within ſhort

ſpace

space after notwithstanding is readie to breake. Why doe we not with lyke studie and carefulnesse, desire and seke out remedyes agaynst the diseases, and infections of the soule, being farre more grieuous, and more perillous? For what profite should a man take if he did abounde with all the riches of the whole worlde, and did liue a thousand yeares togither, and enioyed continuall and most exquisite pleasures of this lyfe, & were not incumbred with any trouble of sickenesse, or other calamities. But yet in ỹ meane while, hys soule was infected wyth the deadly gilt and poyson of sinne, and oppressed with the cruell tyrannye of Sathan, God was displeased at him, that he most certainly knewe, that after the ende of this lyfe, hee should suffer eternall death and damnation both of body and soule: Therfore Christ sayde: Watch. For yee knowe neyther the daye, nor yet the Math. 25.

houre, in the which the sonne of man shall come. And least we should follow light, frivolous, and vile things, the good and most profitable not regarded, hee sheweth vs a most compendious, certaine, and sure waye, to aspire vnto true felicitie, where as he sayth: seeke ye first the kingdome of heauen, and the righteousnesse thereof, and all these things shall be ministred vnto you. The cares of liuing, and the establishing of our wealth, and other things, yea, many times fe-
Math. 6. lishe, brickle, and flitting, which nothing preuaile vs, but are oftē the occasions of very grieuous calamities, and most wicked offences, doe trouble and weare vs night and day.

But in the seeking & getting of heauenly riches, what thing is more slow than we are? what more negligent? what more vnadui sed? what more foolishe? what blindnesse, or madnesse, I praye you ought more to bee feared?

whilst

whilst we liue in good health, scarce as much as one little thought at any tyme commeth in our mindes of the lyfe to come, and of that our temporall death. But when we lye downe and are sicke, death nowe (as it were) knocking at our doores, when wee should stand vp in the front and fight, then at the last, we begin to thinke of the taking vp of our weapons against Sathan, and of the amendement of our lyfe. These things are a sufficient argument to proove, that we are endued with a slender and weake fayth, and that we are little exercised in the christian warfare. God be mercifull vnto vs.

But truly euery age is meete to amende, and no repentaunce commeth to late, so that it bee done before the ende of this lyfe. Yet I counceil, and earnestlye giue admonishment that no man do linger and deferre the doing of repentance, vntill this last and

most bitter Agonie. For euen they which are strong and in good health all their lyfe long, hardly haue prepared and furnished themselues against this houre of departing, they resist and with much adoe, scarcely defende themselues, from the deceipts, guiles, ingines, and inuasion of that moste passing, cruell, & subtile enimie: what shall be done with those, which being voyde of all feare of God, knowing not howe to repent, haue lyued a filthie, and dissolute, and naughtie lyfe: how I beseeche you shall they fight, howe shall they resist:

Now therefore, seeing that there is a great multitude and aboundance of people euery where, and seeing that the Ministers of the Gospell are not neere at hande in all places, neyther are able to performe their diligence, or office alwayes, and vnto all men, wee of a good and godly minde, willing to profite al men, haue written this way

and

and forme of comforting, instructing, and admonishing the sicke, collected out of the worde of God, for theyr commoditie and profite especiallye, which are yet ignorannt, and not instructed sufficiently in the sentences of holye scripture for such occasions, that they hearing those thinges read vnto them, may therof conceyue true and sounde consolation or comfort, least they being false hearted, shoulde dispayre and perish in the bitter Agonie of death.

Fayth, is chiefly necessarie for the sick, to abide the paynes of the bodie, and the temptations, wherewith he is pestered.

Man therefore lying on bedde by vehemencie of sickenesse, and being in daũger of death is assayled and ouerwhelmed with diuers and grieuous temp-

tations, agaynst the which, he muste contende and striue. And first of all, this is a most bitter temptation, whē the most horrible Image of death being (as it were) before our eyes, we think that we must forsake and leaue the most delectable and pleasant light of this lyfe, and all our deare kinsfolkes and friendes. Finally, that wee must here forgo all our pleasaunt and welbeloued things. And anone, our sinnes committed against the wil and commaundement of God, doe present themselues vnto vs, rushing in with a great violence, are cleerely renued, and waxe rawe againe, and they seme to be many mo in number, and more grieuous, than euer they did before, so that they marueylously torment, vex, and trouble our conscience. Here death, Gods iudgement, Hell, damnation, feare, and trembling, lyke an host gathered togyther, torment our old man, with most violent and trou-

blous

blous stormes of verye great dolors and terrors, and doth assault & shake our heartes with most vehement engines of sorrowes and heauinesse. There will be great daunger in those Agonies and troubles of the minde, if our heart be not established with a sure and constant fayth, least we now being weakened and wearied wyth the multitude and greatnesse of temptations, do dispayre. For those things which come in our mindes when we are sicke, seeme to bee most horrible and grieuous, & for none other cause, than that our fayth is very little and doth wauer, neyther yet is so strong, that trusting vnto the worde of God, it is able to apprehend that vnmeasurable and inestimable treasure, and riches of God the sonne, that is to wit, the remission of sinnes through christ, the resurrection of the flesh, that most pleasaunt and exoptable felowship of all the elect, and the life euerlasting,

and

and that all these things are giuen vs freely in Christ, and for Christ.

We ought dayly to exercise our selues in these Articles of our fayth, and to fasten them in vs diligently, pondering and weighing them in our myndes. Also we should oftentymes come vnto the Sacrament, or the table of the Lordes Supper. But wee must first diligently trye, fashion, and prepare our selues. For wee ought especially to beware of this, that wee meddle not with the most royall Sacrament Eucharist, or of thankesgiuing, with vnwashed myndes, and spotted consciences.

Synaxis.

It is truly a shamefull matter, and much to be lamented, that these many yeares this Sacrament of the body and bloud of Iesus Christ, hath bene superstitiously administred, and of some other it hath bene handled vnreuerently, and little according to the worthinesse thereof, insomuch that of some

some Heretykes it hath beene vtterly contemned and dispised. The present punishments and afflictions doe sufficiently declare vnto vs, how heynously they offended therein, whereof Saint Paule foretolde vnto the Corinthians. 1. Cor. 11.

This Sacrament surely is a great and marueylous pledge of his especiall loue and singuler mercie towards vs, which he would haue to be testified and declared vnto vs, in that his last Supper, how that he adioyneth vs vnto him, as his misticall members, that we may knowe and vnderstande, that we are beloued, regarded and preserued of him. Thus do godlye mindes determine, that Christ is effectuall in vs. I would to God we would learne to cõsider in our minds, the worthines of this so royall a gift, that we might be therefore thankful, and when wee aduaunce and lift vp our fayth, we mought then also haue

a reuerent feare, and thinke howe detestable an offence ingratitude is, and what horrible punishments will ensue the prophanation, or vnholye vsing of this so worthie a misterie. And it is not to be thought, those most grieuous threatnings, which S. Paule maketh mention of, to be vaine, and of none effect. For God is alwayes true. And I suppose assuredly, that the greatest part of those publike euilles, which haue bene in our dayes, are to be imputed vnto the disorderly, and grosse vsinge of that most holye pledge. Let vs therefore oftentimes prepare our selues, to come vnto the Communion Table, with feruent desire of vertue and holynesse, that our mindes being refreshed and comforted with that heauenly foode of the soule, fayth and charitie, may be dayly increased and strengthned in vs.

The

The Articles of our faith, are diligentlye to be considered of the Sicke.

WEe ought also furthermore to remember, and alwayes haue in our myndes, all the Articles of oure Catholike fayth. But foure especially are diligentlye to bee considered, and to bee poured into vs, by often repetition, in the Agonies and troubles of death, that is to saye, the Communion of Saintes, the forgiuenesse of sinnes through the bloud of christ, the rising again of the flesh, and the eternal life.

Wherefore sicknesses are sent vnto vs from God.

THen as death is the punishment of sinne: euen so diseases are manye times sent vnto vs from God, for our sinnes,

sinnes, the which thing is manifest by many testimonies of Scripture, as in Joh. 5. Psal. 88. Deut. 28. 2. Reg. 24 Wee are also often afflicted, that our fayth thereby mought be tryed. For then surely a man may see, how much we loue God, how much we trust in him, when we are afflicted, and oppressed with some grieuous Crosse. Then here aboue all things see, that thou repent vnfaynedly, turning thy whole heart, minde, and senses vnto God, that thou mayest confesse and bewayle thy sinnes before him. For sinne is the onely cause, why we deserue the most iust wrath, and heauy plague of God. And thou shalt gather out of Saint John his Gospell, the most abundant comfort, of absolution or remission of sinnes, which Christ hath instituted and left vnto his vniuersall Church. This vnmeasurable treasure, is opened and offered vnto thee dayly. Christ sayth, re-

Ioan. 20.

ceyue

ceyue ye the holy ghost, whose sinnes Math. 18.
soeuer ye forgiue, they are forgiuen them, and whose sinnes soeuer ye retayne, they are retayned. Now when we haue desired & obtayned forgiuenesse of our misdeedes, without all question to the contrary, the pain, and griefe or affliction also being on vs, eyther will ceasse and leaue vs, either will redownde vnto the saluation of the sicke bodie, according to the passing good will and pleasure of almightie God. For thou must be throughly perswaded, that thou nothing doubt herein, but that the paine or crosse (although it seeme vnto the flesh a very heauie yoke and burthen) is a meere fatherly rodde and correction, whereby God doth withholde and call backe thee, his childe from committing of sinne, entising and alluring thee vnto him. God verily loueth vs with a feruent zeale, hee willingly tendereth our saluation, and worketh all things

vnto

vnto this ende, and purpose, that hee maye correct vs and bring vs vnto good. For loke whom he loueth, him doth he correct, him doth hee chasten and afflict in this worlde, least after this lyfe, he should be tormented with the euerlasting paine of vnquenchable fire. And wauer not, but perswade thy selfe most certainlye, that God is thy most louing father, and much desirous of thee, howsoeuer he seeme to be angrie with thee. This is not the wrath of a tyrant, and an executioner, but of a Father intirely louing vs, which would not that we should be lost, and cast away: but that we beeing corrected should amende, and obtayne saluation. This is a most certaine truth, if so be that wee, whose fayth is so weake, can beleue it. First of all therfore, aske thou forgiuenesse, and remission of all thy sinnes, but through Christ, and with a very repentant heart, that thou mayest well accorde

accorde with God, that thou mayest finde him pacified and mercifull vnto thee. After this done, thou mayest also beseeche him to deliuer thee from the affliction which troubleth thee. So doeth Ecclesiasticus teache vs, whereas he sayth: My sonne dispise not thy selfe, in thy sickneſſe, but pray vnto the Lorde, and hee shall heale thee. Eccle. 38. And so doth the Psalmist praye. Remember not (O Lorde) our olde iniquities, let thy mercies spedily preuent vs: helpe vs, O God, our Sauiour. Conuert vs O thou Lorde God of power, shewe vs thy louing countenaunce, and we shall bee safe, howe long wilt thou be angrie? Psal. 79.

First he desireth forgiueneſſe of his sinnes, that hee might be iustified by the grace of God. Next he entreateth against the wrath of God. And when thou prayest for the deliueraunce and easement of the Crosse, which oppresseth thee, thou shalt alwayes put

to this addition. Thy most blessed and holy will be done. For we cannot better see vnto our selues, than can our most faythfull father, of hys endeleſſe power, wisedome, and infinite goodnesse, which neuer turneth his eyes from vs, but with all diligence taketh care of vs, whiche
Math. 10. knoweth the number of the heares of our heads, which doth quicken, comfort, cherishe, couer, nourishe, preserue, and defende all things, which helpeth and prouydeth for all men, much more, and farre better, than any creatures can bee able, yea, to wishe for.

There

There be three things which torment vs most grieuously, and cruellye, and doe trouble our mindes in the Agonie of death, that is to wyt, Sinne, Death, Hell, or Damnation.

Sinne.

WHen those sinnes come in our mindes (we lying sick) wherein we haue wickedly and naughtily passed ouer our lyues, whereby wee haue verye grieuously offended both God & our neighbor: we are striken with great feare and sorrow, euen as S. Paule sayth vnto the Romanes: Indignation and wrath, tribulation, and anguishe shall come vpon the soule, of euerye man that doth euill. Rom. 2.

Death.

ADam, and our flesshe dyeth very vnwyllingly. Wherefore when

death approcheth nere, mans hart is all to shaken with great dolours and heauinesse, which no tongue is able to expresse. For our fearefull affection, and our naturall man, dreadeth miserably, least that when he is once deade and buryed vnder the earth, he shall neuer returne againe and lyue, but supposeth that hee is vndone for euer.

Hell fire, and Damnation.

When those things come (as it were) before our eyes, then man feareth, least he be vtterlye cast awaye from the presence of God, and seeth none other thing in himselfe, but euerlasting death. Wee haue neede therefore of a good courage in thys case, and of a strong and valyaunt heart, that there appeare in vs, no point of cowardnesse, and desperation.

¶ A prayer for the same:

O Most mercyfull God, and most louing Father, I beseech thee ayde vs, and graunt that wee, which be yet in good health and safetie, maye learne to feare and dreade thee, maye loue and imbrace thy holy worde, and that we may set thee before vs, as a scope and marke whervnto we maye direct all our doings, and that we being alwayes mindfull of the most bitter agonie of deathe, may so prepare and arme our selues, that we may order all our deedes to thy glorye, as doe the godlye, which feare thee, and that wee maye in the ende obtaine euerlasting lyfe. Amen.

What is to be done, when Sinne doth vexe and stirre our consciences.

THinke with thy selfe, that the sonne of God came downe from heauen into the lowest partes, and was made man, he tooke vpon him thy sinnes, and the sinnes of the whole worlde, he wyllingly dyed on the crosse for them, and made full satisfaction for them all, suffering for thy sake most greeuous paynes. The most precious bloude of Christ was shed for thy saluation, and thou art partaker of his death, if so bee that thou constantly beleeue on Christ, that he dyed as well for thee, as for Peter and Paule. And thou oughtest not to doubt any thing at all, but that he dyed as effectually for thee, as for Paule. Thou art baptised thorowe the death of Christ. This thing ought to comfort thee, thys thing ought to lift vp, and strengthen thy minde. For seing that thou art baptised through the death of Christ: his death shall ayde and saue thee, through

through his death thou shalt not dye in thy sinnes, but through his death thou shalt vndoubtedly obtaine forgiuenesse of them all, and in the ende through Christ his death thou shalt rise agayne vnto a newe and euerlasting lyfe. For baptisme is a sure token, pledge, and signe of Gods grace and fauour, wherein thou art reconciled vnto God, that thou mayest haue a ioyous and quyet conscience through him, for the forgiuenesse of thy sinnes by Christ his resurrection. And he certainely speaketh vnto thee in the institution of hys last supper, where as he professeth and testifieth, that hys bloud was shed for the remission of sinnes. Baptisme. Math. 26. Marc. 14. Luc. 22. 1. Cor. 11.

Now therfore although thou haue not lyued an vpright and pure lyfe, in ech respect, yet there is no cause why thou shouldest dispaire, but speedily cal vpon the name of the Lord, without ceasing, and thou shalt bee safe. Rom. 10.

And thus begin thou for to say.

A Prayer. O most mercifull God, O father of all compassion, father of our Lord Jesus Christ, be mercifull vnto me a sinner, haue compassion on mee a a poore wretch, and make haste to helpe mee, for that most bitter, yea, most precious passion, and death of Jesus Christ, thy onely begotten sonne, and our onely Redeemer and

Psal. 143. Sauiour. Enter not into iudgement with thy seruaunt, O Lorde, deale not wyth mee according to my desertes, neyther reward mee according to mine iniquities, but receyue me for thine infinite and endlesse goodnesse, and mercies sake. I a wretch, and siely creature, am in thine hande, power, and daunger, oh most mightie, and mercyfull God, oh most louing father, cast me not awaye vtterly refused in miserie. I am thine, whatsoeuer I am. No man can comfort me, no man can helpe me besides thee onlye.

hye. Thou art the true Propulsour and driuer away of all mischiefe from men. Thou art the most sure and readie helpe, ayde, succour, and defence. Thou art the most strong Tower. Thou art, O GOD, our hope and strength, thou art a verie present help in trouble. In thee, O Lord, doe I put my trust, let me not be confounded, let mee neuer bee ashamed, my hope being in vaine, but delyuer mee in thy righteousnesse. Bowe downe thine eare to me, make hast to delyuer me. And be thou my strong rock and house of defence, that thou mayest saue me. Thou art my strong rocke and my castell. Thou art my Lorde, my porcion is in thine hands. Lighten thy face vpon thy seruaunt, & saue me, O Lord, in thy mercie. Psal. 46. Psal. 31.

Further, thou that art sicke, must be chiefely admonished of this point, that thou thinke not what sinnes thou hast committed, but rather haue before

before thine eyes to contemplate and
looke on, the ymage of Christ, hys
most holesome and precious death.
Fasten it surely in thy minde, & tho-
rowly persuade thy selfe, that thou
art not nowe oppressed wyth thy
sinnes for Christ, and that they are al
Esay. 53. layde vpon his shoulders, which ta-
Math. 8. king them vppon him, hath made sa-
tisfaction and redemption for vs, so
that he will neuer impute them vnto
Peter. 12. vs, but will freely forgiue them all,
Rom. 4. euen as wee say in the articles of our
fayth: I beleeue the remission of
sinnes.

The testimonies of Scripture for the remission of sinnes through Christ, must bee diligently repeated vnto the sick, whereof, I haue here vnder recited some, that they may be in a readinesse.

Beholde

BEholde the Lambe of God, which taketh away ỹ sinnes of the worlde. Ioan. 1.

Wee are not redeemed with 1. Peter. 1.
nickle thinges, as with corruptible siluer, and golde, but with the precious bloud of Christ, as of a Lambe vndefiled and without spot. Let these thinges enter into the bottome of thine heart, let these thinges lift thee vp, and giue thee comfort. There is no cause why thou shouldest doubt of the forgiuenesse of sinnes, if thou constantly professe the name of christ, and trustest in his mercye, he will also take awaye thy sinnes. If so bee that thou nothing stick nor stacker, but vndoubtedly beleeuest this, nowe thou art become the sonne of God, there is no cause why thou shouldest wauer, there is nothing that thou shouldest feare. Hearken vnto the testimonies of scripture, but so hearken vnto them, that thou mayst surelye

lye print them in thy minde.

Ioan. 3. So God loued the worlde, that he gaue his onely begotten Sonne, that none that beleeue in him, shoulde perishe, but should haue euerlasting life. He that beleeueth on him, shal not be condemned.

Math. 9. I came not to call the righteous, but sinners vnto repentaunce.

Math. 11. Come vnto mee all ye that labour, and are laden, and I will refreshe you. He calleth all men vnto him, he refuseth no man, he casteth no man in the teeth. Thou art also comprehended in this worde, All. Call vpon his mercy, and he wyll comfort thee.

Rom. 5. God setteth out hys loue, that he hath to vs, seing that while we were yet sinners, christ died for vs. Much more then nowe, seing that wee are iustified in his bloud, shall wee be saued from wrath thorowe him. God the Father, which earnestly loueth thee, woulde that this gospell full of

comfort,

comfort, should be also declared vnto thee. For Christ was sent vnto thee, and he also died for thee, beleeue onely, & commende thy selfe vnto Christ thy preseruer and defender.

If, when we were enimies, wee were reconcyled vnto God, by the death of his sonne: much more, seing we are reconcyled, we shall be preserued by his lyfe. Rom. 5.

Christ is made to vs wysedome, and also righteousnesse, and sanctifying, and redemption. 1. Cor. 1.

Here dearely beloued brother, take a good heart, although thou be neuer so great an offender, yet there is no matter, why thou shouldest dispaire, but confesse and acknowledge thy selfe before Christ, to be a sinner. Call vpon his mercie, and desire pardon of him, aske forgiuenesse of thy sinnes, and beleue that Christ is thy onely Sauiour, thy helth and iustification, and euer wil be, he will both

couer,

Rom. 4. couer, and also abolish all thy sinnes, that thou shalt neyther feare peryll nor dammage for them.

2. Cor. 5. God hath made hym to bee sinne for vs, which knewe no sinne, that wee by his meanes, should bee that righteousnesse which before God is allowed.

Gala. 1. Christ gaue himselfe for our sinnes, to deliuer vs from this present euill world, through the will of God our father.

Ephe. 1. By Christ wee haue redemption thorowe his bloud, euen the forgiuenesse of sinnes, according to the ryches of his grace.

1. Tim. 1. Christ Jesus came into the world to saue sinners.

Haue thou a confidence in these wordes, and giue good credite vnto them, and thou shalt be iustified and saued, as well as saint Paule.

1. Tim. 2. Christ Jesus gaue himselfe a ransome for all men.

Constantly

Constantly beleue this, and with-
ut all question to the contrarie, thou
rt one of that number which shall
e saued.

wee are sanctified by the offering
p of the body of Jesus Christ, once Hebr. 10.
or all.

Thou hearest Christ also speaking
nto thee in his last supper, feeding
hee with his body, & giuing himselfe
nto thee spiritually, that thou migh-
est drinke his bloude, vnto euerla- Luc. 22.
ting lyfe. Where as he sayth: Take,
ate, this is my body, which is giuen Math. 26.
or you. This doe in the remem- Marke. 14.
rnaunce of me. And likewise when he 1. Cor. 11.
ad supped, he tooke the cup saying:
This cup is the newe Testament in
my bloud, which is shed for you, for
he forgiuenesse of sinnes. Doe thys
s often as yee shall drinke it in the
remembrance of mee.

Thinke thou, dearely beloued, that
hose words were spoken vnto thee,
fasten

fasten them in the bottome of thyne hart. For when hee speaketh generally vnto all men, hee speaketh to thee also. All thinges which Christ
Marke. 13. suffered, shall doe thee good, they shal redownde vnto thyne aduauntage and saluation, they shall profite thee as much as they shal the deare saints of God.

1. Peter. 2. Christ hymselfe bare our sinnes in his body on the tree.

1. Peter. 3. Christ hath once suffred for sinnes, the iust for the vniust, for to bring vs to God.

1. Ioan. 1. The bloude of Iesus Christ clenseth vs from all sinne.

1. Ioan. 2. If any man sinne, we haue an aduocate with the father Iesus Christ, which is righteous. He it is that obtained grace for our sinnes.

Thou mayest take moe or fewe Sentences of scripture for this purpose, euen as thou shalt perceyue the sicke to be affected.

The

The wordes which thou hast nowe heard, are not the wordes of man, but of the holye ghost, which plainely testifie, that God the father would not the death of a sinner, but that hee might be conuerted and lyue, for that hys feruent loue, which hee beareth towards thee, hath eased, and released thee from the burthen of thy sinnes, and hath layde them on the shoulders of hys dearely beloued sonne, which hath so borne and suffered them all in his body: that they shall neuer be thy condemnation. For if so bee that thou beleeue in Christ, God reputeth, and accepteth ỹ death of his sonne, in the stead of a full and sufficient repentaunce, satisfaction and absolution for all thy sinnes. Seeing therefore, thy sinnes layde vpon Christ, coulde not detayne or keepe hym in death, and condemne hym: ransome is truely payd for them, and they are all freely forgiuen thee. Be-

Ezech. 18.

Esay. 53.

leue thys, and thou shalt liue eternally. Christ hymselfe suffered for thy
Rom. 4. sinnes, & dyed for them. But he rose
1. Ioan. 2. agayne, and the sinnes of all faythfull beleeuers are by his death acquyted, purged, and clensed, so that the straight iustice, seuere iudgement of God, is aboundauntly satisfied, thorw Christ. Now therfore Christ is becom thine, and all others which beleeue, with all his benifites, with his death, with his resurrection, with his ascention into heauen, with hys lyfe, wyth his merites, and with his glorye. Wherefore Sathan hath no
Rom. 8. power ouer thee at all, hee can not hurt thee, seing that thou art iustified through Christ, seeing that thou art deliuered from all thy sinnes, seing that thou art become the childe of God. God is thy father, earnestly loueth thee for Christ his sake, which hath reconcyled, and made attonement for thee. Wherefore be thou of

good

good courage, and reioyce thou in the Lord. For seeing that thou art in the hands of almighty God, thy good and most faithfull father, thou art in safetie & out of all daunger, for thou art enclosed & compassed about, with the custodye of God, and garde of Angels. Christ is altogither become thine, he couereth and taketh awaye all thy sinnes, by his innocencie and righteousnesse. No man can by vio- Ioan. 10.
lence plucke thee out of the hands of thy heauenlye Father. Thou hast nowe the victorie, when thou hast suffred and passed ouer this corporall crosse and affliction, the which being truely compared with eternall lyfe, shall appere verie ealie, momentanie, 2. Cor. 4.
and but of a shorte tyme. Christ was Hebr. 6.
in the lyke agony, yea, in a farre more Ephe. 1.
bitter and more horrible. He is gone before thee, hee is thyne heade, to whome thou must needes become lyke, and dye vnto sinne, and must

lay aside thys lyfe, spotted and em-
brued with wickednesse, that thou
mayest after lyue, the true lyfe for e-
uer with thy mayster Christ. Let
not thy sinnes trouble thee. There
is no cause why thy cõscience should
be tormẽted, seing that thy sinnes are
now done away and abolished. Thou
hast ouercome, and hast cast vnder
foote, that malignant spirite, which
goeth about to worke the destruc-
on of our soules. God nowe hath
compassion on thee, hee careth for
thee, he doth defende and keepe thee,
all the fellowship of the saintes and
Aungels regarde thee. And euen as
Christ can not bee damned, so lyke-
wise thou canst not be damned, if so
be that, thou beleue on him with the
full confidence of thyne whole hart.

If sinne, death, and hell, can no-
thing hurt thy Lorde and mayster
Christ, neyther can they hurt thee,
for thou art mistically graffed into

Christ

Christ by fayth, and Christ is effectuall in thee, therefore thou canst neuer be damned. If so be that, thou thy selfe shouldest beare thy sinnes, and make attonement for them, thou wouldst by no meanes be able to susteyne and beare so great and heauie a burthen, they woulde bee farre to weightie for thee, they woulde deuour thee, as one drowned into the bottome of hell.

But Christ being perfite God, and perfite man, did offer hymselfe vp of his owne accorde for thee, he did put hymselfe in thy roume, discharging and paying all things for thee, as it is written in the Psalme: I paide them the things I neuer tooke. Truely thou diddest commit sinne agaynst thy selfe, but Christ purged them, and made satisfaction for thee, and planted thee in libertie, if so bee that thou beleeue this Gospell. Psal. 69.

Although all the sinnes of the

whole worlde were layde vpon thee only, yet God hath grace and mercy sufficient for them, and more than sufficient. God hath promised thee his grace and blessing in Christ, and the same is ratified, certayne, full absolute, and perfite in Christ thy Lord and mayster. Thou must needes be saued, if so be that thou fasten thyne eyes vpon Christ. For Christ is the naturall sonne of God in diuine substaunce, veritie it selfe, as touching his humanitie, hee is our flesh and bloude. Who will be more sure and certayne, than thys Christ, to gyue and performe the promise of grace, which is himselfe the veritie of hys promise, and loueth vs vnfeynedly, insomuch that he had liefer die, than to disappoint vs in anye part of hys promise. Wherefore, if thou beleeue in Christ, thou art now made partaker of his heauenlye blessing, thou art nowe eased of the burthen of thy

Hypostasis.

sinnes,

sinnes, nowe thou art the heyre of God, & the fellow heyre with Christ for euer. For heauen and earth shall passe, but the worde of the Lord endureth for euer. Therefore beleeue and strengthen thy minde with good hope, & doubt not, but God is chiefest and almightie, yea, euen for thee, he became man for thy saluation, he was also borne for thy sake, he died on the crosse, he rose from the deade for thy sake, and ascended into heauen, he offered vp, and performed all things, which were promysed vnto vs. For all the promises of God, by Christ are yea: and are by him. Amen. Wherefore desire of God to haue his mercye, and then looke for none other thing at his hande, but meere grace and mercie, and the same for Christ, & thorow Christ. For without him truely there is no consolation, no health, no hope, no helpe or succour. In this onely Christ is all

Math. 24.

2. Cor. 1.

comfort, all ayde and stay, and to be briefe, all the meanes of our saluation. In him is all grace and mercye, much more infinite and greater, more highe, plentifull and abundant, than anye man can eyther comprehende or wishe for. God vouchsafe to graunt vs a sure and constaunt fayth.

After this maner thou shalt comfort the sicke body, eyther with longer or shorter communication, as the matter shal require. And I admonish thee, deare brother in the Lord, that thou withdrawe thy minde, with as great endeuour and studie, as thou mayest, from the horribls contemplation of sinne, and death, and bend all thy thoughts vpon Christ onely, fasten the eyes of thy minde vppon him, cleaue vnto him with all thyne heart, and as it were, drink him into thee, call vppon him with full trust of minde, and commit thy selfe wholye vnto him. For thou shalt finde

none

none other thing in this Christ, than excellent innocencie, righteousnesse, life, and saluation, all the which being deryued from Christ into thee, are nowe become thine, if so be that thou wilt acknowledge him to be thy redeemer, and authour of thy saluation. Wherfore I warne thee, and doe oftentimes beate it into thee by repetition, and that for good cause, that thou renue not to call to minde the remembraunce of thy sinnes, nor tormente thy selfe by waying the multytude and greatnesse of them. When thy sinnes are banished farre of from thee, set Christ crucified onely before thine eyes, fasten him in thyne hart, let thy whole minde and senses be surely set on hym, cleaue fast vnto him with all thine heart, neuer to be pulled awaye. By this meanes thou shalt withstande and preuayle agaynst the gates of hell, be they neuer so cruell, be they neuer so horrible,

ble, and terrible. Call to minde with
howe great humanitie and clemency,
with what gentlenesse and benignity
Math. 9. Christ in the Euangelicall historie,
hath receyued and vsed all sinners,
which truely repenting, haue asked
forgiuenesse, and besought his ayde,
and mercy. And thou shalt find Ma-
ris Magdalene, thou shalt finde the
theefe hanged on his right hande,
Luc. 8. thou shalt finde the Publicans, Za-
Luc. 23. chous, and many others, whome he
Luc. 19. receyued with maruellous kindnesse,
and pronounced them free from all
their sinnes, were they neuer so grie-
uous. For Christ is verye grace it
selfe, mercie, ayde, consolation, lyfe,
ioye, and saluation to all them which
desire those thinges of him, and
dos put their trust and confidence in
him. God, which is veritie, and can
not lye, hath promised all these things
for Christ his sake vnto vs. He ther-
fore will neuer deceyue vs, beguile

vs,

os, nor forsake vs.

Furthermore, it will come into thy minde also, when thou arte in daunger of death, if thou haue hurted, or endammaged thy neighbour by any meanes, as if thou either haue stollen, or taken away any thing from him, or if thou haue slaundered him. Here thou shalt doe euen the same thing, which Christ did, hanging vpon the Crosse, thou shalt praye for thine enimies, & shalt forgyue them, from the bottome of thine hart, al the wronges they haue done vnto thee. If any thing of thine be stolen from thee, thou shalt not violently require it agayne. If thou haue taken away any other mannes good, restore it againe if thou maye, or mouyde that it may be restored agayne, neyther shalt thou keepe any thing priuie, but shalt confesse it vnto God, and aske forgiuenesse of the same, and be sorie that thou hast so offended. If so bee Luc. 23.

that

that thou be not able for thy pouerty to repaye the thinge that thou hast wrongfully taken, it shall be sufficient, if thou forgiue others, which haue done eyther wrong, or violence to thee in bodye or goodes, or haue taken away thy good name. If (I say) thou forgiue them with al thine hart, there is no cause, why thou shouldest be carefull. Bee of good comfort, and doubt not but GOD will forgiue thee, the wrongs which thou hast done vnto others. Truely hee can not but release his sinnes, which forgyueth his neighbour. For he himselfe hath taught vs thys order, and waye of recompensing, and looſing. If yee will forgiue other men their treſpasſes, your heauenly father shall also forgiue you.

Math. 6.

Whether the sick may lawfully seeke the Phisitions helpe, and vse phisick, or no.

The

The sicke body shall neyther despise the Phisition his helpe, nor haue it in admiration. Let his chiefe hope be stedfastly fastened vpō God, which as he alone did put the soule into the body: So he onely taketh it awaye, when it pleaseth him. Sometime notwythstanding, the Phisition is to be sent for, least wee should seeme to tempt God. For seeing medicines of themselues neyther can restore health, nor cause diseases: yet notwithstanding, when they are ministred of a naturall wise Phisition, well exercised in reasonable rules, they are wholsome, and worthilye called the handes of God, as Herophilus wytnesseth, the which thing also holye Scripture testifyeth. For it is written: Honor the Phisition. Eccle. 38.
for the most highest hath created him, for necessities sake. The most highest hath created medicine out of the earth, and the prowdest man will not

not abhorre it. Tellers of destinies, inchaunters, wicked coniurers, and deceyuers, which pretende to cure the sicke with false prayers, and orisans, are to be dryuen awaye, and eschued, as the pestilence. For witches are the handes of the Deuill, and not of almightie God, by whose worde and power, all thinges ought to be gouerned.

What is to be done, whē death bringeth terror and feare vpon vs.

THou shalt thinke that death is conquered and vtterly destroyed by Christ. And except Christ hauing compassion on vs, had suffered death for vs, the feare of death, would haue troubled vs, with great and horrible heauynesse, and intollerable torments of minde. But death being ouercome and destroyed by Christ, the Soules of them, which trust in him, can not die and perishe, but

ut they goe streight wayes vnto
hrist, after their departing out of
is body. As the theefe being in ex-
remitie heard it sayd vnto him: this Luc. 23.
aye shalt thou be with me in para-
yse. The body in the meane season
esteth in sure hope, to rise againe in
he last daye, vnto that most blessed
mmortall life, with great glory, ma-
nificence, and honour, as renewed,
nd clarified, that it may liue togy-
her with the soule, for euer with
hrist, and all his elect, amongest
whome we shall finde many, which
were eyther our friendes, or kins-
olkes here in this worlde. Therfore
oly Scripture calleth the death of The death
odly men, a sleepe. For the verye of godly
ame our brickle, frasle, weake, mor- men is cal-
all, and corruptible body, shall bee led a sleepe.
aysed vp in the last daye, as a man
irred out of his sleepe, and foorth-
with death extinct, and abolyshed,
shall appeare incorruptible, glori-
ous,

ous, beautifull, sounde, healthfull, immortall, whole, pure, perfite, and spirituall, as it is written vnto the Corinthians. And hereof the Psalmist sayth: Right deare in the sight of the Lorde is ỳ death of his saints.

Psal. 116.
1. Cor. 15.

Weigh those thinges diligently in thy mind, dearely beloued, that thou mayest not be seduced with the wicked worlde, which supposeth vs vterly to die, the body togither wyth the soule to decaye, and perysshe, and that no part of vs shall remayne, after the departing out of this lyfe. But they are farre out of the waye, and greatly deceiued therin. Our body is not so vyle, and so little regarded in the sight of God, but great honor, glorie, and saluation, is prepared and appoynted for it. For the very same body which wee cary about with vs, and the same which lieth vpon the bed afflicted and tormented, the very same body (I say)

renewed

renewed and glorified, shall liue to=
gither with the soule for euer. If so
be that we should leese our body, and
neuer recouer it agayne, the death of
saints were not precious and hono=
rable, but vyle, horrible, and most
cruell. Wherfore these things consi=
dered diligently, thou shalt support
and holde vp thy wauering minde,
erected by sure hope in the sentences
of holy scripture. Beleeue them, and
doubt nothing at all. For it is vn=
doubtedly true that I tell thee. As
the body of Christ being buried, e=
uen vntill the thirde day, rose agayne
the thirde day vnto a new and eter=
nall lyfe, neuer to die agayne, so the
bodies of all them which haue slept
in Christ, that is to say, which haue
beleeued on Christ, doe rest in their
graues onelye for a time, to rise a=
gaine in the last day, in sure hope of
the most ioyfull, and glorious resur=
rection, into a new and perpetual life,

where shall be neyther sunne, nor any
death, calamitie, or any other thing,
than righteousnesse, innocencie, lyfe,
ioy, blissfulnesse, and saluation wor-
Apoc. 21. without ende. God which is of infi-
nite power, and veritie it selfe, hath
promysed those things. They shal
therefore come to passe vndoubtedly.
Therfore trust thou stedfastly vnto
his promises.

Furthermore, the testimonies o
scripture for the resurrection of th
flesh, are diligently to be thought vp
pon, and earnestly to bee beaten int
1. Thes. 4. our minds by often repetition. Thus
doth saint Paule teach vs, that we
strengthen one another with suc
communication of the resurrectio
that we mought thereby be comfor
ted. There can be none more certain
nor more plentifull consolations gi
uen vnto vs, than those which we
seeke out of the testimonies of hol
scripture, for the approbation of th
resu

resurrection. We declare not ỹ wordes of man, but of God, which surely, and mightily wil performe and bring to passe, all that he hath spoken. No man can alter the wyll of God, no man can let or hinder his purpose, & counsell. His power can not be measured, he is true, and faythfull, his goodnesse, and mercie is endlesse. Therfore let no man doubt therof.

The testimonies of scripture, for the resurrection of the deade.

THe iust men shal shine as bright as the sunne, in the kingdome of their father. Math. 23.

Verily, verily, I saye vnto you, he that heareth my wordes, and beleeueth on him that sent me, hath euerlasting lyfe, and shall not come into damnation, but is escaped from death vnto lyfe. Ioan. 5.

Ioan. 6. Thys is the will of him, that sent me, that euery man which seeth the sonne, and beleeueth on hym, hath euerlasting lyfe, and I will rayse him vp at the last day.

Ioan. 8. Verily, verily, I say vnto you, if a man kepe my sayings, he shall neuer see death.

Ioan. 11. Christ sayd that Lazarus did slepe, which notwithstanding, had yeelded vp the ghost, whose dead body was committed vnto the graue. But Christ restoreth the dead vnto lyfe agayne, and calleth those things which be not, as though they were. Therefore he addeth this saying: I am the

Roma. 8. Ioan. 11. resurrection and the lyfe. He that beleeueth on me, yea, though he were deade, yet shall he lyue, and foorthwith after those woordes he raised vp Lazarus, which had layne foure dayes in his graue, beyng putrified and sinelling.

And bicause wee are fearefull, and faint

faint harted by nature in those agonies: that we maye haue the better helpe to beleeue, that there shall be a resurrection, manye were restored from death to lyfe, in the dayes of the Prophets and the Apostles.

Christ rayled vp from death to life the Widdowes sonne. Luc. 7.

He raised vp also the maister of the Sinagoge his daughter. } Jairus was his father. Luc. 8.

He restored Lazarus vnto lyfe. Ioan. 11.

Peter lykewise made Tabytha aryue agayne. Actes. 9.

Paule reuiued Eutychus. Act. 20.

Heliseus the Prophet reuiued his hostesse dead sonne. 4. Reg. 4.

Helias the Prophete reuoked the woinans childe of Sareptha to lyfe agayne. 3. Reg. 17.

God also assumpted and tooke vnto hym, that two most holy & mighty men: Enoch & Elia, rapt alyue both body and soule togythers, out of this Gene. 5. 4. Reg. 2.

frayle, and wretched worlde, that he might by them giue vs some tast and signification of the true lyfe to come, least we also shoulde beleeue, that no part of vs remayneth after this miserable lyfe, according to the opinion of the heathen gentiles, & Epicures.

Furthermore, the faynt hearted sicke body, is to be admonished, that he remember and thinke what that greatest and mighty Lorde, both of lyfe and death, Jesus Christ sayde in saint Luke his Gospell: Weepe not, for the damsell is not deade, but sleepeth. Mans reason harde of beliefe, notwithstanding the secrete misteries of GOD, did laugh these wordes to scorne. But Christ making it true, verifying his wordes, restored the deade mayden vnto lyfe againe, as soone as he had spoken ẏ words. The very same lord Jesus Christ, will receiue thy soule, and will preserue it, and in the last

Luc. 8.

Jairus daughter

saye he will restore thy bodye vnto thy soule agayne, & will couple them vnto eternall lyfe.

The time shall come, when al they which are in their graues, shal heare the voyce of the sonne of God, and they that hane done good, shall come forth vnto the resurrection of life. If so be that the spirite of him, that rayſed vp Iesus from death dwell in you, euen hee, that rayſed vp Christ from death, shal quicken your mortal bodies, bicause ỹ his spirite dwelleth in you. God hath raised vp the Lord Christ, and shall rayse vs vp by his power. The .xv. Chapter of the first Epistle to the Corinthians, is full of most sweete and effectuall consolations hereof, no golde is to be compared vnto them. Saint Paule in the same Chapter so knitteth, and fasteneth our resurrection vnto the resurrection of Christ, that it may not be pulled or seperated from it, as by

Ioan. 5.

Rom. 8.

1. Cor. 6.

this reason. Christ is risen agayne from the deade, the which thing is most certayne. Therefore without all doubt wee also shall ryse agayne. For Christ is our heade, and we are
Ephe. 4. 5 his members mistically. This heade
Ioan. 12. is not without his mẽbers. Neyther doth he leaue & forsake his members.
Ephes. 5. where Christ is there shall we be also. For we are members of his bodye, of his flesshe, and of his bones. Who can sufficiently declare, according to the worthynesse thereof, that vnmeasurable glorie, of inestimable and vnspeakeable grace, and mercy, that God descending from heauen into the lowest parts, did vouchsafe to become a mortall man, that this fraile and brickle nature of man, vnited vnto his diuine nature, might be brought vnto euerlasting lyfe, being made pertaker of the heauenly kingdome, by the infinite and incomprehensible might, and efficacie of his

diuinitie and godhead. If we beleue that so great riches were bestowed vpon vs, and that so blessed a lyfe remayneth for vs, howe I praye you, can we be false harted or troubled in minde? The nature of all faythfull people, which haue bene both before and also since Christ, & those which are yet to come, without al question, hath put on immortalitie in Christ, being perfite God and perfite man. The comfort therefore of Christ hys resurrection, is most plentifull and effectuall, wherewith saint Paule doth strengthen the mindes of the Corinthians, whereas hee sayth: Christ is rysen from the deade, and is become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the deade. For as by Adam all die, euen so by Christ shall all bee made aliue, and euery man in his owne order. The first is Christ, than they 1. Cor. 15.

that

that are Christs. Here saynt Paule maketh a similitude of naturall thinges, whereby the resurrection maye be the more cleerely and manifestly perceyued. And the similitude is taken of drie seede, which the husbandman casteth into the earth. It dyeth and rotteth after a fashion. Yet notwithstanding, that which is committed vnto the earth, doth not vtterly perish, but it commeth forth of the earth agayne, freshe and newe, with a pleasaunt, handsome, ioyfull forme and shape. And euen so shall our body ryse agayne, not corruptible, brickle, frayle, feeble, as nowe it is, but faire, cleane, beautiful, strong, of perfite force, and immortall vnto euerlasting lyfe.

This is the way by this corporall death, vnto true, and eternall lyfe, into our true countrie. Flesh and bloud cannot inherite the kingdome of God, wherein is nothing but life, and

1. Cor. 15.

and therfore this mortalitie must put on immortalitie. Then shall the saying come to passe, which is written: Death is swallowed vp into the victorye, they nowe which beleeue in Christ, haue ouercome sinne, death, and hell. They therfore contemning death, and being strong and bolde in Christ, will say: Hell where is thy victorie? Sinne is the sting of death, the lawe is the strength of sinne. But praise be vnto God, which hath giuen vs the victory, through our lord Jesus Christ. Esay. 25. Osee. 13.

We will adde also, other sentences of Scripture, conteyning plentifull comfort.

HE that raysed vp the Lorde Jesus Christ from death, shall raise vs vp also. 2. Cor. 4.

Oure conuersation is in heauen, from whence we looke for a Sauiour, euen the Lorde Jesus Christ, Phill. 3.

which

which shall chaunge our vile bodies, that they may be fashioned lyke vnto his glorious bodye, according to the working, whereby he is able to subdue all things vnto him.

Coloss. 3. Ye are dead, and your lyfe is hydde with Christ in God. When Christ, which is our lyfe, shall shewe himselfe, then shall ye also appeare with him in glory.

1. Thess. 4. I woulde not, brethren, haue you ignorant concerning them which are fallen a sleepe, that ye sorrow not, as other doe, which haue no hope. For if we beleue that Jesus Christ died, and rose agayne: euen so they also which sleepe by Jesus, will God bring agayne with him.

And Saint Paule doth comfort Tymothe his scholler in the articles of the resurrection by these wordes: Remember (sayth hee) that Jesus Christ being of the seede of Dauid, rose agayne from death, according to my

my Gospell. If we are deade with Christ, we also shall lyue wyth hym. If wee suffer wyth him, wee shall raigne wyth hym. 2. Tim. 3. 2.

Saint Paule sayeth, that Christ, by the grace of God, shoulde taste of death for all men. And in the same place he sayth also, that Christ was made partaker of our flesh & bloud, that is to say, he became perfite man, that hee myght put downe through death, him that had lordshippe ouer death, that is to wit, the Deuill, and that he myght deliuer them, who so euer through feare of death, were all their life time in daunger of bondage. Heb. 2.

God saued vs, and called vs with an holy calling, not according to our deedes, but according to his owne purpose and grace, which grace was giuen vs through Christ before the worlde was, but is now declared openly by the appearing of our sauior Jesu Christ which hath put awaye 2. Tim. 1.

death,

death, and hath brought lyfe and immortalitie to lyght.

1. Ioan. 3. We know that wee are translated from death vnto lyfe, because we loue the brethren.

1. Ioan. 4. In this appeared the loue of God to vs ward, because that god sent his onely begotten sonne into the world, that we might lyue thorow him.

Iobe. 19. I am sure that my redeemer liueth, and that I shall rise out of the earth at the last day, and that I shall bee clothed againe with this skinne, and see God in my flesh, yea, I my selfe shall behold him, not with other, but with the same eyes.

He that diligently doth meditate and thinke vpon these testimonies of scripture cannot chose but take much comfort and great ioy therof. Saint Paule may be a most euident example thereof vnto vs, which hartily reioyceth in his owne behalfe, that he knoweth Christ, and the power of his

his resurrection, whereby our death is slaine. Now therfore death is dead vnto al them which beleue in Christ, there is nothing now in death terrible, which is to be dreaded, and feared, besides the only image and shape thereof. Euen as a serpent being killed, keepeth notwithstanding that hys olde and fearefull figure, but hath no power in him to doe harme, and euen as the liue serpentes died, when the brasen serpent was looked on, which Moises set vp in the wilderneſſe, by the might of the power of God, and the Iewes could not be infected with venome of the liue serpentes: Likewyſe also our death is deade and made harmeleſſe, and nothing to be feared, if we looke vpon and behold the liuely death of Christ, with the eyes of our fayth. And to be short, death is like the very ymage & shadowe of death, yea, more rather he is the beginning & entrance into

Phil. 3.

Num. 21.

the

the true life, Christ, which is the ve-
Ioan. 14. ritie it selfe, sayth: If a man kepe my
Ioan. 8. wordes, he shall neuer see death. How
I pray you maye this bee? I will
shew you how. A man that trusteth
in the mercy of Christ, by the fayth
which he hath taken out of the Gos-
pell, is so incorporated, as I may so
terme it, and so vnited and coupled
vnto his Lorde, and maister Christ,
which is the true lyfe, that he maye
Ioan. 14. not be pulled or seperated from him.
This body therefore is sundred and
deuided from the soule, in most sure
hope of the glorious resurrection,
vnto euerlasting lyfe. For within
short space, the body shall be resto-
red agayne vnto the soule, that they
may both enioy felicitie. And he that
thus beleeueth in Christ, shall not see
eternall death of body and soule, that
is to witte, perpetuall damnation,
which is the true death. For the
death of godly men, is a going forth,

and

and a departing out of this mortall lyfe, unto immortalitie, vnto Christ, vnto the Aungels, and vnto all the Saints.

The death of godlye men, is a going forth into the company of the elect.

What is to be done, when hell, or eternall damnation, comming in our mindes, doth feare vs.

The malignaunt spirite maketh man very solicitous and pensiue about his predestination, putting those cruell, and horrible thoughtes of predestination in his mynde. What if thou shouldest not please God? what if he hath vtterly cast thee off? How knowest thou, that thou art one of the number of them whome God hath elected, and chosen vnto euerlasting lyfe? These, and the like temptations, are most bitter, and do most grieuously torment and vexe the minde. Wherfore thou must here

stande fast on both feete, as the pro-
uerbe is, and it is needefull that thou
constantlye defende thy selfe in this
conflict. But if thou wouldest ob-
tayne the victorie in this battayle,
thou must set vpon him, by this po-
licie and craft. Forthwith, as soone
as these temptations come vnto thee
from the Deuill, beware thou enter
not into disputation with him, be-
ware thou deale not with him, ney-
ther aunswere him agayne. But put
him off from thee, chased away with
these wordes and cogitations. Sa-
than get thee hence, depart vnto thy
Math. 4. destruction. For it is written: thou
shalt not tempt the Lorde thy God.
Seeing that God hath endued mee
alwayes with most large, and infi-
nite benefites, according to his fa-
therly loue towardes mee, seeing he
hath giuen mee this lyfe, and hath
nourished, and preserued the same
euen hitherto, seeing that hee hath
heaped

heaped me vp with all kind of good-
nesse, what madnesse were it for me,
to doubt of his mercy? Seeing that
through baptisme he hath appointed
me into the number to be one of the
receyued flocke of the Christians, see-
ing that hee hath called mee vnto the
Gospell of his grace, wherein hee
hath promised to be my father, why
should not I then loke for all good-
nesse at his hands? why shoulde I
not assure my selfe of him in all
things? wherefore shoulde not his
great good will and kindenesse to-
wardes me, alwayes be remembred
of mee, for my staye and comfort?
what neede many wordes? It is a
most foolish and perillous thing, to
yeelde our mindes and studie to such
cogitations concerning predestinati-
on, but forthwith confound and pre-
uent thou such cogitations, with o-
thers, wherewith God would haue
thy minde to bee occupied, and pre-

uented, that is to wit, with those, which Christ himselfe hath appointed, where as he sayth: He that be-
Ioan. 3. leeueth in Christ shall not perish, but shall haue euerlasting lyfe. Hearest
2. Cor. 1. thou, that hee which beleeueth in Christe, which acknowledgeth Christ to be his sanctification, saluation, and iustification, cannot be damned, & that he shalbe partaker of eternal lyfe? How many soeuer therof do truste vnto ȳ mercy of Christ, without all doubt, they be of the number of them, which are chosen vnto lyfe euerlasting, being foreknowne & fore-
Ephes. 1. ordeyned in Christ, nowe alreadye written in the booke of lyfe. And those which are predestinate vnto eternall life, are made and become, like vnto the ymage of Christ. For they conceyue their fayth, for the which they are counted to bee iust before God, of none other thing, but of the woorde of God. They are saued therfore

fore by this fayth, that is to saye, by the trust and hope of mercie, freely giuen vs for Christ his sake. Those thinges are most certaine and true. God can neuer be deceyued, nor deceyue any man. This is the purpose and intent of God, our most bountiful father, and the true louer of mankinde. He from the beginning hath so purposed, so foreknowne, so before determined those thinges. There is no cause therfore, that thou shouldst be letted or feared with those things, which that enuious enuying our saluation, and pretending the destruction of our soules, putteth in thy minde and layeth agaynst thee. See onely that thou beleeuing in Christ, do comfort thy selfe in the confidence of his mercie, and there shall bee no perill at all. For if thou fasten thy hope and trust on Christ, Christ is made thine, and thou art Christes. If he haue redeemed thee, thou canst

The iust man liueth by faith. Gala. 3. Abac. 5. Rom. 1. Ephe. 1.

Ioan. 6. Roma. 4.

by no meanes be damned and perish. For he that beleeueth on Christ, is drawne vnto him by the father, and
Ioan. 10. he wil haue them to be saued by him, and none of them to perish. Wherefore see that thou haue a good heart, see that thou beleeue constantly on Christ, and conceyue sure hope of him. Howe many soeuer beleeue on Christ, the same are predestinate vnto euerlasting lyfe. We must therfore, fasten our eyes vppon Christ, wee must flye vnto him. This our onely and true sauiour, is to bes taken holde on by fayth, if we intende to be saued. Here let euery man diligently wey, that earnest exhortation of Saint Paule, whose wordes are these: Let vs runne with pacience
Heb. 12. vnto the battell, that is set before vs, looking vnto Iesus the author and the finisher of our fayth, which for the ioy, that was set before him, abode the crosse, and despised the shame,

shame, and is set downe on the right hande of the throne of God.

Furthermore, Christ for vs, and for our sakes suffered all temptations, with the which being most grieuous, he was vexed and troubled, the same Saint Paule bearing witnesse therof saying: We haue not an high priest, which can not haue coinpassion of our infirmities, but was in all poyntes tempted lyke as wee are, but yet without sinne. Let vs therefore go boldly vnto the seate of grace, that we may receyue mercy, & finde grace to helpe in time of neede. Print those things, dearely beloued, in thy minde. First Christ was giuen vnto vs for this purpose, that he myght redeme vs, reconcile vs, and make vs partakers of euerlasting saluation. Secondly, that he myght be an example vnto vs, to leade and passe ouer a godly lyfe. Therefore if so be that thou desire to finish thy life Heb. 5.

well, and vertuously, see that the death of Christ being set before thine eyes, thou ende thy lyfe after his example. For Christ is set before vs, as a patterne to be followed of vs, in our lyfe and conuersation, in all afflictions, and in our death. No man liueth godly, no man suffreth aduersitie, no man dyeth well, except he set before him the lyfe & death of Christ, and doe follow the same. The death of all godlye men is abolished and swallowed vp in the death of Christ. Wherfore thou shalt consider and diligently meditate, what kind of death he suffred, how he behaued himselfe in those agonies of all other moste bitter, when he hanging on the crosse was troubled and pestred with most grieuous temptations. Follow this Christ, as neare as thou mayest, calling for helpe at Gods hands.

First, he was tempted with death, when as it was sayd vnto him: He

saueth

saueth others, but him selfe hee can-
not saue. As though they should say.
Now is he vndone, he must die, and
perysh for euer, no man shall deliuer
him, & plucke him out of our hands.
After this maner, that the olde and
mortall enimie will bring the terrour
of death on thee. But so much the
bolder go thou against him, pluck vp
thine hart, and strengthen thee in
him with a sure hope. Christ will
subdue and treade vnder foote that
enimy, and thou also shalt ouercome
him by Christ. Hold vp the shield of
fayth in Christ. Christ is the Lord,
he is the king of glorie, and he is the
Lorde of lyfe, hee is not subiect to
death, but liueth and raigneth.

This thy Lorde, and reuenger,
will not suffer death to exercyse his
tyrannie vpon thee. Hee cannot de-
ceyue thee, neyther can he lye, seeing
that he is the verity it selfe. Conceiue
thou this trust and cõfidence of him.

How Christ was tempted on the crosse.
Mark. 15.
Math. 27.
Luc. 23.

Ephe. 6.
1. Pet. 5.

Assure

Assure thy selfe to receyue all goodnesse at his hands, and thou shalt liue with him for euer. And for that hee would haue thee grieued with temptations, and to suffer death of body, it is done onely for thy commoditie. Thou must therefore leaue and forsake this life, if thou wilt enioy euerlasting lyfe. So after this lyfe, thou shalt in the ende begin to liue in dede. Furthermore, this corporall death profiteth thee to this purpose, that when thou hast tasted the bitternesse and sharpnesse thereof, thou mayest trie and know, how feruent the affection of Christ his loue was towardes thee, what an vnestimable benefite he bestowed vpon thee, that he dying for thee, did pray, & made satisfaction with his body for all thyne offences, death throughly extinguished, & abolished, and the gates of hell throwne downe, destroyed and also broken. For thou couldest neuer any

other

other wayes know, and vnderstande the strength and power of lyfe in christ, which hath swallowed vp our death, thou shouldest not know the largenesse of his benefites, neyther shouldest thou be able to giue so harty thankes to Christ thy Lorde and redeemer. Wherefore, seeing that Christ doth lyue, thou also shalt liue by him, and this same death shall be vnto thee a certayne, happye, and holesome sleepe. It shall be also an entrance and gate into that true and most blessed lyfe.

Secondly, Christ was also tempted wyth sinne, when they did reuile and vpbraide him, as a very wicked man, & guilty of most grieuous crime. Math. 27. If thou be the sonne of God, come downe from the crosse. Thou sauest others, why doste thou not saue thy selfe also? what other thing meane these contumelious words, than that they supposed and thought that he deceyued

deceyued the people by fraude, dole, sleyght, wyles, naughty craftynesse, and that he was not in dede the sonne of God, yea, they iudged him rather to be most wicked, most abhominable, and most worthy of repyroch. Euen lykewise Sathan will tempt man, being in daunger of death, he will present vnto him whatsoeuer he hath done, and committed against the comaundement of God; and will put into his mynde whole wainlodes, as it weare, of sinnes, the same heaped vp, into a great abundance, that by the outragiousnesse and greatnesse of sinnes, he maye bring man into desperation, which staggereth & doubteth of Gods mercy and pardon. And here thou must stand fast, and stōgly, and shalt entertayne thine enimy assaulting thee with these wordes: I confesse that I am a most manifold, & grieuous sinner. But Christ free frō all sinne, he, that innocent lambe,

in whose mouth was found no guile, hath suffered cruell death for my sinnes, he hath cleansed them all, be they neuer so great, nor neuer so manye, and hath made sufficient satisfaction for them all. Christ his death is the propitiation for all my sinnes. Christ verily hath suffered all my feblenesse. He in deede hath caried all my sorrowes. He was wounded for mine iniquities. He was smitten for my sinnes. By his woundes am I healed. He hath taken vpon him all my sinnes, I nowe acknowledge none I thanke Christ, which hath payde ransome for them all. 1. Pet. 2. 1. Ioan. 2. Esay. 53.

Thirdlye, hee was also tempted with hell or eternal damnation, when they obiected agaynst him, saying: He hath trusted in the Lord, let him take him, let him saue him, bicause he will haue him, as though they should saye: All his hope in God shall deceyue him. God is his aduersarye, Math. 27.

and

and abhorreth him, and will cast him away for euer, as one thrust downe into hell. When the same tempter prouoketh thee with such like temptations, take hede thou stand fast. There is no cause why thou shouldest feare, there is no cause why thou shouldest tremble. Let the thing which he offreth & presenteth vnto thee, nothing moue thee at all, be it neuer so grieuous. Put out of thy minde & banish away farre from thee, as well sinne, as death, and hell. They haue no power ouer thee, if thou fasten thine eyes vppon Christ. Take holde on him, and commende thy selfe wholye vnto him. Christ is thine and he bestoweth himselfe wholy vpon thee. He hath redeemed thee from the tyrannie of the deuill, and euerlasting damnation by an inestimable price. This Christ is thine innocencie, thy lyfe, and thy righteousnesse. Take heede onely that thyne heart be neuer

withdrawne from Christ crucified, by any temptations. If thou cleaue fast vnto this Christ, thou shalt bee safe, agaynst all the gates of hell, as one that is placed vpon an high, most sure, and inuincible rocke, that thou mayest crie out with Christ: I haue set God alwayes before me. He is on my right hand. Therfore I shall not fall. Wherefore my hart was glad, and my glory reioyced, my flesh also shall rest in hope. Thou hast shewed me the pathes of lyfe. In thy presence is the fulnesse of ioy, and at thy right hande is pleasure for euermore. Thou art become through such a faith in Christ, the childe of God, the brother and fellowe heire with Christ, and partaker of eternall lyfe. This fayth iustifieth the righteous, that is to say those which beleeue in Christ. For this faith, thou shalt be reputed the blessed childe of God, thy heauenly father, and when thou

Pfal. 16.

Rom. 4.
Gala. 4.
Rom. 3.
Gala. 3.
Ephe. 2.

thou departest hence, thou shalt en-
Math. 25. ter into the kingdome of heauen, pre-
pared for the elect children of God,
from the beginning of the world.

But if so be that thy fayth wauer,
and be doubtfull in temptations, and
when thou doste not suffer mode-
rately and paciently ynough the will
of thy heauenly father, whē thy loue
towardes God is somewhat colde,
when thy hope is weake and slen-
der, and for this cause fearest, least
thou shouldest not well accord with
god, or least he wil be offended with
thee. Truely this is a most grie-
uous, most painfull & hard tempta-
on. But thou shalt think in thy mind
& perswade with thy self that Christ
Inuincible touching meere manhoode. suffred for thee most intolerable and
inuincible temptations, wherin there
appeared no helpe, comfort, ayde nor
defence, any where, wherein God
and the whole worlde seemed to bee
his most cruell, and malicious ene-
mies,

mies, when that he cried alowde: my God, my God, why hast thou forsaken me?

Oh horrible and most cruell temptation. Oh good God, how sharpe, how grieuous, how cruell, how bitter was the death which he suffered for vs, that he myght make the way of the crosse easie for vs. Therefore seing that Christ willingly put himselfe in subiection, and dipped himselfe in those so horrible, and intollerable sorrowes, and calamities, our most louing heauenlye Father willing the same out of doubt, hee also vnderstandeth and knoweth our infirmitie, out of doubt he taking compassion on vs, will not extreemely deale with vs, but will rather beare with our imbecilitie and weakenesse. Doth not he himselfe calling all men vnto him, say: Come vnto me, all ye that labour and are heauie laden, and I will refreshe you? what more Math. 11.

plentifull, what greater comfort I pray you, can be giuen vs? Truly many and very grieuous things, do molest, and trouble man. For what thing can more grieuously feare, what thing can more cruelly vex and torment his conscience, ouerwhelmed with sinne, then when hee doubteth of the mercy of God, when he dreadeth least God be his aduersarye, and will reiect him, when he is not able to conceyue this fayth of his mercye, and doth imagine himselfe to be cast away as a drie member that is cut off? Be present here, O Iesus Christ, with thine ayde and helpe, here we haue nede of thy comfort, let not this blacke, violent, and horrible tempeste of troubles ouerthrowe, and drowne wretched man. But there is no cause why wee should doubt. Christ is true, he will make his promises to appeare, he will helpe vs, and refresh vs. Therefore

where

where as thy fayth is not strong ynough, where as thy hart is striken with feare and trembling, whereas thou feelest thy self to doubt of Gods mercy, and hast well neare no fayth at all: streyght wayes call vppon God, bewayle thy miserie, and lacke of beliefe before him, seeke for his ayde and succour, by feruent prayer, and he will both helpe and refreshe thee, and by this meanes thou shalt glorifie him. He hath taken vpon him thus to doe, and hee will bring it to passe. But take heede especially thou cease not to call vpon God. Beseech Cor. 1.
thou without all ceasing, the father of all consolation, and comfort, with sighes, comming from ỹ bottome of thine hart, that he turne not his face from thee. Lay thy weakneſſe vpon him, and poure out into his bosome all other things, which trouble, and Luc. 17.
torment thee. Crie out with his disci- Math. 9.
ples, O lord increase my faith. Exa-

wyse say ꝑ with the father of the lu-
natick childe: Lord I beleeue, help
thou mine vnbeliefe. Make hast O
Lord to helpe me, before that I, op-
pressed with this weight bee drow-
ned. Thy mercye is aboue all thy
workes, O most mercifull, O most
bounteous father, O Lorde God of
my saluation, my succour and refuge,
Psal. 43. enter not into iudgement with thy
seruant. Christ is my righteousnesse,
redemption, and innocencie, which
suffered most bitter and cruell death
for my sake. Let those things mone
thee O father of all compassiō. Haue
mercy on me for this thy sonnes sake.
Confirme and strengthen mine hart,
by faith in Christ. Comfort me with
the consolations of the holy ghost,
that I may enioy the true ioyes in
Christ for euer.

If thou after this maner labou-
ring, striuing, and fighting wyth
thine imbecilitie, and weakenesse, ac-
cusing

cusing and bewayling thine incredulitie and faint courage, doe take holde vpon Christ, and sticke fast and sure vnto him once taken, desiring and beseeching his aide with continuall and earnest prayers, ℣ he will vouchsafe to fulfill all thinges lacking in thee, substituting hymselfe in thy rowme, if (I saye) thou thus doe, then all shall be in good case, all things shall go well with thee, and there shall be no perill. For truly these two things, to beleeue in Christ, and to call for fayth by earnest prayer, do not much differ one from the other. Although thou be weake, and endued with a feeble minde, let this thing notwithstanding comfort and aduaunce thee agayne, that God hath commaunded, and willeth that we shoulde call vpon him, and that he hath promised to heare beneuolently, and to helpe vs when wee call vppon him. Furthermore, as nothing is more iustly Psal. 49.

desired of God, than true fayth: euen so hee heareth no prayer sooner and more willingly, than ỳ wherein man finding no goodnesse in himselfe, acknowledging his infirmitie, hys weaknesse, and miserie, accuseth his vnbeliefe, bewayling and lamenting the same, desiring to haue faith with plentie and wofull sighes and earnest prayers. These sighes, these prayers, this small fayth, be it neuer so little, is in deede a godly and a bright sparkle, and the seede of God, which neuer riseth without the efficacie, and working of God in vs, which speaketh of Christ, by the Prophete Esay: A bruised reede shall hee not breake, and the smoking flaxe, he shal not quench. Wherfore see ỳ thou beleeue constantly on Christ, or beseech him at the leastwise with harty prayers, ỳ thou mayest beleeue bewayling thine vnbelife, before God. If thou doe those things, thou shalt nothing

Esay. 42.

doubt

doubt but thou art reckened righteous before God, and to be his childe, which not without consideration, nor in vayne, did laye our weakenesse, and al our sinnes vpon Christ, his only begotten sonne. Esay. 53.

Christ himselfe saith in Mathew: Blessed are the poore in spirite. For theirs is the kingdome of heauen. Blessed are they that mourne. For they shall receyue comfort. Blessed are they which hunger and thirst after ryghteousnesse. For they shall bee filled. Math. 5.

These woordes were spoken vnto thee also, they doe well agree and accorde in thee. Thou doest mourne, and art sorye for thy wicked lyfe, it grieueth thee from ỹ bottome of thine hart, thou doest thirst & hunger after righteousnesse, haue a good hope, and bee of good comfort, and thou shalt obtayne the things which thou doest desire, and now thou art reputed iust before God through Christ. Rom. 4.

For that cause thou shalt commit thy soule into the hande of God the father, after the example of Christ, and Saint Steuen, sayinge these
Actes. 7. wordes: O most mercifull father, I giue and commit into thine hands my spirite, yea, rather thy spirite, seeing that thou hast giuen it mee, ioyned vnto my body for a season, seeing that it is thine owne ymage and like-
Gen. 1. & 2. nesse, made after thyne owne similitude, seeing that thine onely begotten sonne did shed his most precious bloud, for the redemption thereof. O most fauorable father, O God of all mercy and compassion, I eftsoones commende this my spirite into thine handes. I am thine, whatsoeuer I am. Receyue thyne, I beseech thee, preserue him and giue him eternall life, through our lord Jesus Christ, thyne onely begotten sonne. Amen.

Of

Of the making of a testament, and confession of sinnes vnto God.

The testament is to be made of all them that may lawfully make a will, and gyue legacies, when there yet consisteth and remayneth perfite minde and memory in the body. Least if they prolong that businesse vnto the last moment of lyfe, they be preuented by death. Therefore it shal be wisedome for him, that hath lawfull heyres, to referre all the care of making his testamēt vnto them. If so be that he haue borowed mony, and be indebted to any man, he shall openly declare it, and prouyde for the payment of that hee oweth. This being done, let him remooue and put from him all them, which trouble him wyth matters of this worlde. Wherein many men doe offende,

kende, which bring in doubtes vnto him, which is nowe at the poynt of death, of his testament, and other externall thinges, and sometimes doe compell him to subscribe, and that agaynst his will, being ready to dye, refusing and detesting their importunitie, which will not suffer him quietly to dye, than ỹ which friends, what thing can be more vnfriendly?

After this, if the maner and kinde of his disease will suffer him, let him endeuour rather to cure his soule than his body, by a short confession vnto God, but simple and without dissimulation, and let the elders standing by, put him in remembrance of repentaimce, grounded vppon a sure fayth, and deuotion, and let him call for Gods mercy from the bottome of his heart, and purpose and entende the amendment of lyfe, if he happen to escape. But if so be that happily no elder, or councell giuer may be had,

ead, let not the sick streight waies fal into desperation, as some superstici-ous people are woont to doe for the lacke of a Priest, but let him declare his vnrighteousnesse, and open hys conscience vnfeynedly vnto god him-selfe, which according to his clemen-cy will vouchsafe to accept the desire of the minde, in the steade of the fact, and will of his peculiar grace, fulfill of himselfe that which lacketh in the outward signes of the sacraments of the Lords supper, which he desireth to receiue. For through him the Sa-cramentes are made effectuall, which after a fashion are seales of his diuine beneuolence towards vs. But he sa-ueth man when neede doth require, without these signes, onely so that there be no neglecting or contempt of the sacrament, but fayth and ready good will is therevnto.

The sacra-mentes are seales of Gods mercy towards vs.

Of

Of the sacrament of the Lords supper.

Eucharistia. LEt the sick body earnestly desire to haue the most royall sacrament of thankesgiuinge to be brought and ministred vnto him, after that his mind is purged by a true and perfite confession made vnto almighty God, as is aforesayde, and let him especially beware, that he come not to that banquet of heauenly table with iniurious handes, and spotted conscience. For we maye not thinke, that those grieuous threatnings are vayne, and of none effect, 1. Cor. 11. which saint Paule maketh mention off. Therefore after that hee hath examined and prepared himselfe for that purpose, according to his power and capacitie, let him deuoutlye record and speake these wordes.

A Prayer. O Lord thou art the wayfaring

eostage of our pilgrimage, where=
with wee are refreshed & nourished,
as long as wee host in the desert of
this world, and runne in this course. Psal. 27.
Bring me therefore, O Lorde, in=
to the lande of the liuing, into the re=
gion of the quicke, by the receyuing
of this thy body, wheras I may be=
holde thee face to face, in the glorye
of the father. When hee hath thus
prayed, let him with a sure fayth, re=
ceyue the sacrament of Christ his
bodye, in the remembraunce of his
death and passion.

And when the Communion is en=
ded, if it be perceyued, that no skill
of phisicke may cure his disease, then
let the elders pray ouer the sicke bo=
dye, not vsing any magicall prayers, Ioan. 5.
as the heathen were woont to doe,
but earnestly calling vpon the name
of Iesus Christ, wherevnto there
is no kynde of inchauntment compa=
rable, or lyke effectuall, & see that he
haue

haue a confidence and affiaunce in your prayers, then will God heare you, and preserue him that is sicke, and he shall not onely haue the helth of his bodye, restored vnto him againe, if it so be good and expedient for him: but if he haue happily committed sinne, as commonly the sicknesses of the body doe spring out of the enormities, and naughtynesse of the minde, they shall be forgiuen him at the prayers of the elders, if that both they which praye, and hee for whome they doe praye, be of a stedfast and constaunt fayth.

Bodily sicknesses doe spring out of the wickednesse of the minde.

The sorow which many take, more than is requisite for the death of their parents and friends, ought to be tempered by the right rule of reason.

IT is the part of an heathen Gentile, rather than of a christian man,

to

to giue himselfe onely vnto teares, refusing all temperaunce and moderation of reason in sorowing, the which thing is conuinced, and manifestly reproued by this reason especially, because that they, which are sorrowed for, cannot be reuoked, and called back agayne vnto life by weeping, be it neuer so much, or neuer so long contynued and vsed. Therfore those teares are vayne and of none effect, bringing no fruite or commoditie with them. This which thing king Dauid hath declared vnto vs, by an example worthie of memory, which fasted and wept abundantly. As long as the childe, borne vnto him of Bersabe was sicke, and languished, hee gat himselfe alone, and lay flat on the grounde, praying vnto the Lord for the health of the childe. But as soone as he vnderstoode by his seruaunts, which whispered togithers, that the childe was dead, he 2. Reg. 4.

casteth

eaſteth of his ſadde and mourning garmentes, and apparelled hymſelfe in freſh aray, he waſhed his face, and when ỹ table was laide, he did eate chearefully. Whereat his ſeruauntes meruayled, and thought, that when he had vnderſtoode of hys chyldes death, that he would the more afflict himſelfe, which, whileſt the childe was yet lyuing, did pine hymſelfe, with faſting and weeping. He ſayde vnto his ſeruants, demaunding why he did ſo. I haue faſted and wept for the infant, whyle he yet lyued. For I ſayde: Who can tell if the Lorde peraduenture will giue mee the infant, that he may liue? But nowe, ſeing that hee is deade, wherefore ſhould I faſt? what, can I call him agayne? I ſhall rather go vnto him, than he ſhall reuert and come againe vnto mee. By the which wordes truely, Dauid wiſely declared, that we ought not to lament and ſorrowe

for

for him, which cannot bee reuoked and called back agayne vnto lyfe.

¶ Thys Sermon of Saint Cyprian is already trãslated into Englishe, by the famous, learned, and worshipfull knight, Sir Thomas Eliote. Wherefore, I did omit the same, least happily the Prouerbe should be verified on me: Cornicum oculos configere, to endeuor to prick out the Crowes eyes. And Saint Cyprian in his Sermon entituled of mortalitie testifieth, that he was often admonished by diuine reuelation, wherein God commaunded him that he should openly warne al men, and should teach them by preaching, that the brethren which depart out of this worlde by Gods calling, ought not to be lamented, and that suche wayling is lothsome and hated of God.

Yet notwithstanding, it is meete that we should sometime participate

our teares, comming of a naturall zeale of the minde, and the sincere affect of compassion, but moderated by the right rule of reason, least wee should seeme to haue an hart as hard as an Adamant stone, and to haue loued our friend little or nothing at all. For Christ our Lorde, the absolute and perfite figure of all vertues, louingly lamented dead Lazarus. And Mary, and Martha, were highly commended, for that they lamented their brothers buriall. And those friendlye women, which diligently stoode by Christ, when hee suffered his passion vpon the crosse, were therefore worthily prayſed, because they wept for him, when hee was dead and buryed. We reade also in the actes of the Apostles, of saint Stephan the first Martir, that godly men prouyded for him all that appertayned vnto the funerall of his buryall. Yea, and furthermore, Ecclesiasticus

Ioan. 11.

Luc. 23.

Math. 27.

Actes. 7.

Ecclesiasticus doth admonishe vs, to weepe for the dead, but not immoderately, or any long time, saying thus: weepe ouer him that is deade, because the light fayleth him. Make but little weeping for the dead, because he is come to rest. Also verye manye Epistles of the holye father saint Hierome comforting vs vpon the death of our friends, are of great efficacie for the same purpose wherof I nowe entreate. For they perswade by the authoritie of holy scripture, and strong reasons, that they ought not immoderately to be lamented, which chaunge their lyfe with death. As that Epistle which hee wrote vnto Heliodorus, vppon the death of Nepotianus, that, which hee wrote vnto Paula vppon the deathe of hir Daughter Blesilla, and that which hee wrote vnto Tyrasius of the death of his daughter, and the reast of that most reuerend Eccle. 22.

father his Epistles, touching the like matter and argument.

A precept containing an exhortation vnto all them which professe the name of Christ.

Paræneſis.

I Nowe humbly desire, and hartily beseech you, by the mercy of God, as many as are called by the name of christians, that once in the ende, yee forsake your olde darkenesse, and horrible errors, and returne vnto better proofe of lyfe, and to harken vnto the wholesome receyued word of God, with great desire of a pure heart, and deuotion, knocking without ceassing, and that yee call vpon the father of heauen through Christ, that he will instruct vs, and lighten vs wyth the true knowledge of Christ, that wee may liue soberly, righteously, and godly, in thys pre-

Titus. 2.

sent

sent lyke, refusing the wickednesse and concupiscence of the worlde, looking for that blessed hope and appearance of the glorie of almighty God, and Jesu Christ oure Sauioure, which gaue himselfe for vs, that he might redeeme vs from all our iniquities, and clense vs to be a peculiar people vnto hymselfe, and folowers of good workes. 1.Peter.2.

That worde of grace, lyght, and all comfort, hath shyned vnto vs, by the exceeding benifite of GOD. We haue verie many notable examples in holye scripture, testifying the abundant goodnesse, long suffering, and clemencie of God towards vs, whereby we maye easily perceyue, howe that he woulde not haue vs to be cast awaye, but that we should be conuerted and lyue, howe soone his wrath, bee it neuer so iust, waxeth colde, howe soone he letteth passe the punishment which we deserue, when Ezech.18.

we thinke on ꝯ amendement of our lyfe, earnestly repenting. Let vs also, dearely beloued, flie vnto God in all our afflictions, being moued therevnto by these thinges. Let vs desire him with contynuall prayers, that he will vouchsafe mercifully to forgiue vs all our sinnes, for that his welbeloued sonne Iesus Christ his sake, and that hee will vouchsafe to preserue, nourishe, defend, and comfort vs, and to bee briefe, hee will vouchsafe to bee our present ayde, and succour in all necessities.

2.Reg.14. As soone as Dauid, being cast into extreme perill, when there dyed three score and ten thousande, within fewe dayes, by the fiercenesse of the pestilence, did flye vnto God, confessing his sinnes, desiring pardon for them, earnestly calling vpon the mercy of God, and building an aultar in the threshing floure of Arthnath the Iebusite, and offered vp burnt

burnt sacrifice, and peace offerings, God tooke compassion on the lande, and the plague ceased from Israell. After this example call you also vpon the grace and mercie of God, confessing your sinnes, offering vp vnto God an acceptable sacrifice of a penitent and contrite heart, and hee will be present with you, and helpe you, and wyll neuer forsake you.

Likewyse God sent the Prophet Ionas. 3. Ionas, and threatned to ouerthrow and destroy that most famous and populous Citie Niniue. But as soone as the Niniuites did repent at the preaching of Ionas, God tooke mercy on them, forgaue their offences, and did withholde his punishment. Follow their example, and mistrust not the mercy of God. His arme is not abreuiated and shortned. He both can and wyll helpe vs, so that we call for his aide and succour, and will not refuse his grace, when

Rom. 10. it is offered vnto vs. Doth not hee cry out by saint Paule, and plainely testifie that he is riche vnto all them that call vpon him?

Peroratio.

I Hartily desire you, dearely beloued brethren in the Lorde, to take this my simple treatise in good part, whereby I, a weake member of yours, am desirous to doe you good, being other members in the Lorde, as farre forth as I might, both for breuitie of tyme, and also the health of my bodye not being perfite. I had lieffer comfort you face to face, if it might so be. But seing it may not bee so, I will somewhat make amendes in shewing my ready good wyll and charitie towardes you by prayer. Wherefore, I beseech Iesus Christ, that true and most approued meane, the most plentyfull Apothecarie

carie, that he will vouchsafe to make thys Phisick for the soule, collected and atchieued out of thys Apothecaries shop, that is to wyt, out of the riche storehouse of holy scripture, to be effectuall in your harts, that true fayth maye increase in you, the loue both towards God, and your neighbour may be feruent in you, that yee maye bee pacient in all troubles and aduersitie, that ye diligently following Christ his example, may cleaue and stick fast vnto him, euen to the yeelding vp of the last breath, in sure hope of eternall lyfe, thorow Iesus Christ.

Amen.

The ende of the Booke entituled Phisick for the Soule.

¶ A fourme and methode, or right order to comfort the sicke.

THou must for a surety determine with thy selfe, O Christian, which art troubled and grieued with sicknesse, that thou art not afflicted by hap, or chaunce, but by the purpose, and permission of God. Whatsoeuer disease there be, calamitie, heauinesse, or infelicitie, which happeneth vnto the godly, it commeth all by the determination, & wyll of God, which gouerneth all thinges. For in hym
Actes. 17. we lyue, moue, and haue our being.
Psalme. 99. He made vs, and not we our selues. And doubt not, but he sendeth thys sickenesse, whatsoeuer it bee, of hys good and fatherly loue, not to the intent that he would thereby destroye thee, but that he might cal thee to repentaunce, and that he might stirre vp.

vp, and exercise thy fayth. For afflictions are the sure and vndoubted signes, and tokens of Gods great mercy and fauour towards vs. Salomon sayth: Whom he loueth, him doth he correct, he scourgeth euery chylde whome hee receyueth. Thy most mercyfull heauenlye Father, which loueth thee earnestlye according to his good purpose, and zeale towards thee, doth withhold, bridle, and mortifie thine olde man by thys sickenesse, like as it were tyed wyth chaynes, that thou mayest the more gladlye, and with the better good will, as it were fasten thy body vpon the crosse, as a sacrifice offered vp with Christ. Therefore this thy disease, wherewith thou art troubled, is a fatherly correction sente vnto thee, not for that purpose, that thou shouldest be lost, or cast awaye, but that thou shouldest be made the better, and be quickned. God thy father peraduenture

Afflictions are the tokens of Gods fauour.
Prouer. 13.
Eccle. 30.
Heb. 12.

peraduenture doth see, that thyne olde Adam waxeth vntractable, immoderate, and varulye, and ouermuch giuen to affections, not able to gouerne, neyther to inhybite, or withholde himselfe. Therefore hee layeth this bande or coller vpon him, hee bindeth him fast with these fetters, and chaynes, hee shutteth hym into thys prison, and dungeon, hee tyeth him with this clogge, that he may bridle, that he may keepe down and restrayne him, that hee doe not seduce, and cast thy most deere, and precious soule into perill. The flesh, and bloud doe resist, and are more stronge in thee, than the Spirite, and here God is present with thy spirite, and doth ayde him against the fierce, and vnbrideled will, and rebelling flesh, that hee may subdue, vanquish, and bring it in subiection. If so bee that thou shouldest haue good, and perfite helth of body, perchaunce

chaunce the flesh, as it is prone, and ready vnto nothing but euill, had brought and seduced thee into many, and grieuous sinnes against GOD, whereby his wrath stirred vp, and prouoked against thee, should make a waye for thy soule vnto hell, and malediction. Thy heauenly father preuenting thys dammage, and perill, carefull and prouydent for thee, and thy saluation, doth keepe downe and restrayne, as it were with putting on a brydle vpon thy flesh, and leadeth it awaye captiue, raging and rebelling against the spirite by all meanes possible, that it be not tumbled into the sinck, and puddle of sinne, but that it be brought vnder, and become obedient vnto the spirit. Seing that this is the wyll of thy most louing Father, and seeing that all thinges shall redownde vnto thy profite and saluation, take very good heede that thou stryue not against

the

the good will of God, and that thou be not contrarie to him, but suffer thou pacientlỹ, and pray that hys fatherly wyll be done, that hee vse thee at his pleasure, and that thou wylt nothing, but that shall seeme best vnto him, that all things maye be done vnto the lawde, and glorye of God, and that thou mayest haue his grace quyetly and moderately, to suffer his crosse, layde vppon thee. For pacience bringeth experience, experience bringeth hope, and hope maketh not ashamed. Here thou hast matter, and occasion to learne, and exercise pacience in all afflictions, and troubles. First thou doest learne that God afflicteth, and punisheth thee with a fatherly correction, and that thou learnest by experience. For except thou shouldest know by proofe, and experience how wholsome a thing it is for man wholy to commit hymselfe vnto God, and to bee obedient

Roma. 5.

vnto

vnto his good wyll, and pleasure, euen as Dauid sayeth, it is good for me that I haue bene in trouble: thou were not able to conceyue certayne, and sure hope of him, thou shouldst not knowe his fatherly loue, & good wyll towards thee, which is hidden in secret, if thou diddest not proue it before, by this crosse and rodde. But when thou hast learned it before by experience, and hast nowe some taste of that matter alreadie, thou doest not faynt, and fall into desperation by anye afflictions, but thine hope moreouer encreaseth, when thou hast oftentymes tried Gods present aide, and help. And although he sometime for a season, as it were winking at the matter, doe suffer thee to sticke fast, and stuck into daungerous places, yet at the length notwithstanding hee reacheth thee his helping hande, hee taketh thee vp and doth preserue thee. He suffreth thee some-

Psal. 119.

times

times to swim and to bee ouerwhelmed with waues of this lyfe, but he will not suffer thee to bee vtterly drowned. Hereby thou mayest ascertaine thy selfe, that he wyll not forsake thee, or cast thee awaye, seeing that hee hath so often preserued thee, when thou wast in daunger.

Therefore by afflictions thou doest learne to conceiue, and nourishe sure, and vndoubted hope of God, that thou mayest trust vnto hym in most grieuous diseases, and punishmentes, where there appeareth no succour at all, being nowe instructed after what meanes he delyuereth, & preserueth his seruaunts. Thou hast learned that God sendeth afflictions vpon thee, not in his wrath, but in his fatherly loue. The which thing when thou art thorowlye perswaded, and art taught by experience, thou maist pacientlye looke for Gods ayde and succour, and not dispayre,

but

but constantly trust, that in the ende he will helpe thee, although he hide hymselfe, prolonging, and deferring thine ayde, and delyuerance neuer so long. And by thys meanes thou shalt perceyue and vnderstand at the last, that disease, or affliction is not sent vnto thee for that purpose, that thou thereby shouldest be destroyed, but that the glorie of God mought bee manifestly showed, and that all thinges mought turne vnto thy saluation. He that can after thys maner commit, and giue himselfe wholy vnto God, beleeuing, and trusting in his promises, shall neuer die. The which thing euen Christ himselfe affirming with an othe, least happily wee shoulde somewhat doubt, doth saye: Verily, verily, if a man keepe my worde, hee shall neuer see death. Ioan. 8. Ioan. 14. And in another place he sayth: I am the way, the verity, and the life. He that beleeueth on mee, shall lyue, al- Ioan. 11.

though he were dead: And whosoeuer lyueth, and beleeueth on mee, shall neuer die. See that thou diligently keepe these wordes of Christ, fastened in the bottome of thine hart, and herewith thou shalt lyft vp, and strengthen thy wauering minde. He that beleeueth on Christ, shall not taste of death. He that beleeueth on me (sayth Christ) hath eternall life, and this is eternall lyfe, that they acknowledge thee, to bee true God, and him whome thou hast sent Iesus Christ. Eternall lyfe first beginneth in this worlde. * For he that hath Christ, hath the true lyfe. For Christ is lyfe, and is the victorie in felfe. Therefore he wyll not deceyue vs, * but all the promises of God in him are yea, and are in him. Amen.

Ioan. 17.

Eternall lyfe beginneth in this worlde.

*Ioan. 14.

*2. Cor. 1.

And to the ende, that thou shouldest nothing doubt, but that GOD wyll performe his worde, and make his promise good, hee hath assured

and

and bounde hymselfe vnto thee, by a certayne peculiar league and signe, put, and added vnto thy body. For he coueted, and desired thy saluation, when hee sent his Sonne into the worlde, to the intent he should offer himselfe, vnto death for thee. He did foremake, and assure a league of grace through Christ, that he would freely giue thee euerlasting lyfe, if thou beleeue, and art baptised that he would neuer forsake thee, that he wil be thy father, that he wil crowne thee with grace, and mercy. And thy baptisme is the seale & token of thys league, wherevnto his promises being added, it is requisite, that thou stick fast vnto them. For hee gaue thys signe that thou shouldest nothing doubt of his couenaunt, and promysed grace. Thou art baptised into the death of Christ, as Saint Paule sayth, that his death shoulde bee made thine, and that hee should

Ioan. 3.

Baptisme is a seale of saluation.

Rom. 6.

make satisfaction in all thinges for thee, and thou hast put him on in thy baptisme, that thou shouldest wholy be in him, and he in thee. Therefore baptisme is a league, lifting vp, making merrie, and quyeting thy conscience before God, as saint Peter beareth wytnesse, that he wyll neuer condemne thee for thy sinnes. For thou iustified by fayth, art at peace with God. A quyet, calme, and pacified conscience, is the true peace. And thou hast receyued baptisme as a most sure token, and certaine seale of this iustification, and remission of sinnes, that thou shouldest stedfastly beleeue, that God wyll haue mercy on thee, that he wyll preserue and delyuer thee.

Galath. 3.

1. Peter. 3.

Roman. 5.

The true peace.

Now therefore, seeing that God fauoureth thee, and will bee thy father, and wyll neuer forsake thee, and seing that thou hast receyued an infallible token, and testimony here-

of,

of, commende, and vtterly giue all the matter, and thy selfe also wholy vnto hym, and be thou obedient vnto his good wyll and pleasure, and thou must pacientlye abyde, and suffer hys hande, whyther hee wyll haue thee to dye, or lyue, so that his owne blessed will maye be done, vnto hys owne prayse and glorie. Albeit, it is not possible, that thou canst be damned, if thou consecrate, and dedicate thy selfe wholye vnto hym, surely trusting in his mercie, promysed for Christ hys sake. For hee hath conditioned, that he wyll be thy father. And bicause he is true, when thou doest acknowledge him to be thy father, and doest looke for, and hope to receyue all goodnesse of him, hee cannot but be thy father, and preserue thee, by what meanes soeuer he sharply vseth thee for a little space. Seing therefore, hee hath promised to be thy father, and thou trustest

vnto his promises: without all question, he taketh earnest care of thee, and all thine. Wherefore thou shalt commende vnto hym, not onely thine owne body, but also thy wyfe and children, and kinsfolkes, and friends, and to be short, all that thou hast, and doubt not, but he will bee vnto thee, in stead of a very father, a wyfe, a true friend and cosine. For hitherto hee hath vsed thee as a dispensatour, and stewarde in those thinges. But nowe seeing that hee wyll haue thee to laye aside the function of thys office: he will appoint in thy rowme an other steward for them, which shall diligently, & faithfullye take care of them. If thou hope for this of him, and looke for it with a full confidence of hart, there is no doubt, but hee wyll doe as I haue tolde thee. Wherefore put out of thy minde all care of them, and commit it vnto GOD. Bee rather

care-

carefull for thy selfe, prouyde for thy soule, and thinke howe to yeelde it vp vnto God.

And seeing that God hath freely forgiuen thee al thy sinnes for Christ his sake, he wyll require nothing of thee at all for this his great, and inestimable benifite, but that thou againe forgiue, from the bottome of thine heart all them, which haue offended thee. And hee doth promise that he will remit all our trespasses, if wee forgiue other men their misdeedes. Therefore when thou hast so forgiuen all offences vnfeynedly, that thou neuer reuiue them, nor call them vnto memorie agayne, pray also for them, which haue done thee harme, according to the doctrine and example of Christ, and if thou recouer, helpe them needing thyne ayde, as much as thou mayest. If thou haue such a mynde voyde of strife, enuye, malice, and wrath, thou Math. 6.

haſt alſo a ſigne and token, that God hath forgyuen thee thy ſinnes. For faith whereby thine hart is purified, and clenſed exerciſing hir ſelfe, and bringing forth hir fruites, according to Gods infinite benifites, cannot chooſe but lykewiſe forgiue, and doe good vnto hir neighbor. This fruit of loue and charitie teſtifieth, and doth aſcertayne thee, that thy fayth is a true, and a liuely fayth, ſeeing that thee bringeth forth good, & true fruites. This is the thing, that ſaint Peter would haue, whereas he biddeth vs to giue the more diligence, to make our calling and election ſure by good woorkes. For he meaneth that thoſe woorks are wytneſſes, and ſignes, that thou art choſen, and adopted of God, to be his ſonne, vnto the ioyes of eternall ſaluation.

A liuelye fayth, bringeth foorth true fruites. 2. Pet. 1.

But thou ſhalt not hope, dearely beloued, that God will forgiue thee thy ſinnes, for the payne and grie-

Paine cannot merite

nouſneſſe of thy croſſe and ſickneſſe. the remiſsi-
*For there is none other ſaluation, on of ſinnes.
there is none other recompence for *Actes. 4.
thy ſinnes, than the onely death of
Chriſt. God truely reſpecteth none
other thing in this caſe, he acceepteth
none other thing, but his dearely be-
loued ſonne. Thys is the Lambe of Ioan. 1.
God, which taketh away the ſinnes
of the worlde.

And this thy ſickneſſe and paynes
cannot make ſatisfaction vnto God
ſo much as for thy leaſt offence, much
leſſe can it deſerue ſaluation. As ſaint Roma. 8.
Paule teſtifieth, ſaying: I ſuppoſe
that the afflictions of this lyfe are
not worthy of the glory which ſhall Peter ſayth,
be ſhewed vppon vs: No creature, Actes. 4.
neyther in heauen, neyther in earth, there is no
no Aungell could mitigate, and pa- ſaluation in
cifie the wrath of God the father, any other
than this thy diſeaſe and temporall than in
affliction, is much leſſe able to aſ- Chriſt.
ſwage it. And farther it was requi-

ſite,

site, that he which would pacifie that wrath, and reconcile God vnto man, should be both God and man, as one ready to pleade, and make intercession betweene GOD being offended, and man condemned. Therefore it behooued the sonne of God to bee made man, that he might appease and satisfie the wrath of hys father, and delyuer vs from it, as the Prophet
Esay. 53. wytnesseth saying: He taketh away our infirmities, and beareth oure paines. God hath layde our iniquities vpon him, I haue smitten hym (sayth God) for the sinnes of my
1. Peter. 2. people. And saint Peter sayth: By whose strypes we are healed. Thy sinnes therefore are forgyuen thee for thys thy Lorde Christ his sake, and for none other thing in all the worlde. For none afflictions be they neuer so bitter and grieuous, can
2. Cor. 2. helpe vs. Christ is our onely iustification, redemption, satisfaction and

saluation.

God hath made hym to be sinne for vs, that knewe no sinne, that we by his meanes should be righteous. 2. Corin. 5.
wherefore if thou beleeue, thou art nowe become the sonne of God. If thou be the sonne of God, thou art also the heire of God, and the felow heire wyth Christ. If so be that eternall lyfe bee the inheritaunce and gift of God, as Saint Paule doth cal it, thou canst not deserue it by the paynes and griefe of thy sickenesse. But god would haue thee punished wyth thys disease, vnto thys ende and purpose, that thou shouldest thereby keepe downe, breake, and mortifie thys thyne olde man, that at the length he may cease from commytting of sinne, the ende whereof commeth only by this corporal death. And for this cause we must die, that our soules may depart vnto euerlasting saluation. For death is the

Ioan. 1. Roma. 8. Gala. 3. Rom. 6. 1. Cor. 15.

gate

Death is the enteraunce vnto eternall life.

gate and entrance vnto eternall lyfe, where, in the ende we are deliuered from all calamities, * miseries, and wretchednesse, from all errours and deceptes of the Deuill, that we shal no more be defiled with the most filthy spottes of sinne, neyther shall wee be seduced into heresies, or errours, neyther be cast headlong into desperation. Then there shall bee an ende of all euilles, of all aduersities, and discommodities. Then shall we rest in the Lorde, and shall obtayne lyfe and euerlastinge ioyes. Death therefore is not to bee detested and abhorred, yea, rather it is earnestly to be desired and imbraced, seing that wee passe thorowe it into eternall ioyes. And that is a most true saying, which Saint Paule speaketh: That all things vnto the godly, shal turne vnto good. Truely death vnto the worlde seemeth to bee a thing most odious, most horrible & cruell, but

*Apoc. 21.

1. Cor. 15.

Rom. 8.

but vnto the beleeuers it is most swecte, pleasaunt, and acceptable. Although our olde Adam doth tremble at hir comming, abhorreth, and escheweth hir. Our inwarde manne notwithstanding is ready, chercfull, quick, and wylling to dye, seeing that hee vnderstandeth and knoweth that he shall bee delyuered from all filthinesse of sinne, wickednesse, vice, and wretchednesse by hir, and shall go forth vnto eternall ioyes.

Howe those are to be comforted which lie in the daunger of death.

GOd thy good and most louing Father, hauing compassion on thee, dearely beloued, doth call thee out of thys most miserable and wretched lyfe, wylling to translate and bring thee vnto hymselfe: into the perpe-

tuall

tual ioyes of the celestial lyfe. Therfore giue and commend thy selfe and all thine wholy vnto him, and whatsoeuer he wyll haue done, wyll thou the same also. And say thy wyll bee done O GOD my father, and not mine. Cry vnto Christ as the theefe did, which hanged on the crosse: Remember me O Lorde when thou commest into thy kingdome. Crye wyth the Publican: O Lorde bee mercyful vnto me a wretched sinner. Crye instantly with the woman of Cana, that heathen Gentile: Oh sonne of Dauid, haue mercy on me. And doubt not, but Christ wyll heare thee calling on him, and haue compassion on thee. He wyll forgiue thee thy sinnes, and thou shalt bee wyth him in Paradise. Therefore take thou holde by thys Christ, stick fast vnto him, and see that thou commit thy soule vnto him. Crye thou wyth thys Christ crucified vnto God,

Math. 26.
Mark. 14.
Luke. 22.
Io. 6. Lu. 23.
Luke. 18.
Math. 15.

God, which is Father vnto you both: In thee, O Lorde I put my trust, let me neuer be put to confusion, delyuer mee in thy righteousnesse. Bowe downe thyne eare to mee, make hast to delyuer mee. Be thou my strong rocke, and house of defence, that thou mayest saue mee. Thou art my strong rocke, and my castle, be thou by guyde also. Into thy handes I commende my spirite. Crye thou wyth Dauid also: O Lorde thou art my strength, the Lorde is my stony rock, and my defence, God is my Sauiour, and my buckler, the horne also of my saluation. Vnto thee, O Lorde haue I lyfted vp my soule, my God I haue put my trust in thee. O let mee not be confounded. Leade mee foorth in thy truth. For thou art the God of my saluation. Call to remembrance, O Lorde, thy tender mercyes, and thy louinge kindnesse, which haue beene Psalme. 31. Psalme. 18. Psalme. 25.

beene euer of olde. Oh remember not the offences of my youth, but accoꝛding to thy mercy, thinke thou vpon mee O Loꝛde, foꝛ thy goodneſſe. Foꝛ thy names ſake O Loꝛd, be mercyfull vnto my ſinne, foꝛ it is great. Turne thee vnto me, and haue mercy vpon mee, O bring thou mee out of my troubles. Foꝛgiue me all my ſinnes, O keepe my ſoule, and deliuer me. Let me not be confounded. Foꝛ I haue put my truſt in thee. If thou call foꝛ Gods ayde, and ſuccour after thys maner, God wyll help thee in a conuenyent time, and wyll ſay as it is wꝛitten in the Pſalme: Bycauſe hee hath ſet hys loue vpon me, I wyll theꝛefoꝛe deliuer hym, I wyll ſet hym vp, bycauſe he hath knowne my name. He ſhall call vpon me, and I will heare hym, yea, I am wyth hym in trouble, I wyll deliuer hym, and bring hym to honoꝛ. Wheꝛfoꝛe, O thou

Pſalme. 91.

chriſtian,

christian, here fight a good fight, fight thou valyauntly, stoutely, and constantlye, as it becommeth a true christian to doe.

Beware thou gyue no grounde, nor go backwardes, there is no perill. Thou fightest not here alone. But the king Jesus Christ is thy Captayne in thys agonye. Folow him going before thee in thys conflict. Thys thy Capitayne shall bee thy reuenger, and hee shall saue and defend thee in thys battayle from all the enimyes of thy Soule, from all perill, and from all calamitie. He is not a king as others are, but he is of infinite, and vnspeakable power. He hath vanquished, & subdued for thy sake, death, Sathan, and hell. Death is swalowed vp into the victorye. Christ dyed for thee. Therefore eternall deathe, hath no power on thee. Christ descended into hell, that he might delyuer thee from thys eternall

Esay. 25. Oseæ. 13. 1. Cor. 13.

ternall darkenesse. Be thou therfore of a valyaunt and stoute courage, runne into the frunt of the battayle wyth a bolde heart, put awaye all feare, here is no daunger. There is no cause whye thou shouldest feare the seuere, and straight iudgement of God. Iesus Christ is thy mediatour before God. He is thyne aduocate and patrone. He is both thy
1. Ioan. 2. Bysshop and Priest. He hath recon-
1. Tim. 2. cyled thee vnto God, and hath re-
1. Pet. 2. stored vnto you hys fatherly loue,
Rom. 5. which was alienated from thee, for thy sinnes sake. God is now thy father for Christ his sake. He taketh
Esay. 63. care of thee. He intirely loueth thee,
Ioan. 14. as his most tender childe. Nowe seing that thys so mightie a king standeth on thy side: who shal be able to trouble thee? who shall be able to assault and inuade thee? who I praye thee shall bee able to doe thee wrong? what daunger can there be?

be: Hearken what Saint Paule sayth: If God (sayth he) be on our side, who can be against vs: which hath not spared his owne sonne, but hath yelded him vp for vs all, howe can it be, that hee also wyll not giue vs all things wyth him: Who shall go about to laye anye cryme against Gods elect: It is God that iustifieth. Who is he then that can condemne: It is Christ that dyed, yea rather which is rayled vp again, and is at the right hande of God, and there maketh intercession for vs. who shall seperate vs from the loue of God: I am thorowly perswaded, that neyther death, neyther lyfe, neyther heigth, neyther depth, neyther any other creature, can be able to seperate vs from the loue of GOD, which is in our Lord Iesus Christ. Seing that therfore Christ is giuen thee wyth all hys ryches, wyth all his righteousnesse, innocencye, and Rom. 8.

saluation, eternall lyfe is gyuen thee also. S. Paule testyfying the same, vnto the Corinthians, sayth. That Christ is made of God to vs, wisedome, and also rightsousnesse, and sanctifying, and redemption. Therefore, see that thou haue all thy hope, and confidence placed and fixed vpon thys Christ, and vpon this corner stone. Thys stone is a sure, sounde, and firme foundation, whervnto thou mayest leane, and safely commit thy selfe. No tempest, be it neuer so black, and boysterous, no shower, no stormes, are able to throwe downe, and ouerturne thys foundation. Let all thy hope and ayde (I saye) be placed and set on thys Christ, cast thy selfe vpon him, sticke fast vnto hym, let no temptation, or calamitye, bee able to withdrawe, and pull thee from hym, although all thinges seeme to happen vnto thee very absurdlye, and ouerthwartly.

1. Cor. 1.

This stone is Christ. 1. Pet. 2. Esay. 28.

thwartly. Although flesshe and bloud doe interpret it farre otherwise, and reason thinke it contrarie, although the Deuill doth now and then whisper in thy minde, saying: That thou art vndone, that God is highly offended wyth thee, that thou hast deserued the payne of hell fire, and that thou must be damned. For faith is a substaunce, that is to wyt, an expectation of thinges hoped for, that is of promyses, and ἔλεγχος, that is as much to saye, as a sure argument, and knowledge of thinges that are not seene. Thou must beleeue with that holye Patriarch Abraham in hope, ouer & aboue hope. Thy fayth and hope must resist, and set it selfe agaynst all those thinges, which eyther blind reason suggesteth, eyther that πολυτεχνικώτατος our most subtyle, and by all meanes most craftie enimye, going about to

Heb. 11. Hypostasis. Roma. 4. Gen. 15. 17.

worke vs deceyte, and our destruction, doth instill and poure into vs. Wherefore thou must learne wel the maner and custome of God, which he vseth in preseruing those that are hys. Looke whome he wyll lift vp into heauen, hym will he first seeme to bring downe vnto hell. Looke whome he intendeth to quicken, him will he first mortifie and kyll. Vpon whome he mindeth to shewe his notable mercy, and fauour, he first maketh semblance, trying him, as though he would condemne him. Wherefore when thou perceyuest none other thing, but present death, when God seemeth to be grieuously offended wyth thee, when that thou thinkest that hee is gone most fardest from thee, and that hee hath vtterly forsaken thee, as one refused, and condemned: then is hee most neerest vnto thee, ready to defende, and deliuer thee, he then loueth thee most

1. Reg. 2.

especially,

especially, then thou art chiefely regarded of hym. For when trouble and affliction commeth vpō vs, then doth he remember hys mercy, according to the Prophets saying: For hys wrath endureth but the twinckling of an eye, he wyll not be angry for euer. For lyke as a father pitteth his owne children: euen so is the Lord mercyfull vnto them that feare hym. For he knoweth whereof wee be made, he remembreth that we are but dust. But the mercyfull goodnesse of the Lorde endureth for euer and euer. The Lorde is full of compassion and mercy, long suffring and of great goodnesse. Wherefore submit, put vnder, giue, and commend thy selfe wholy vnto Christ, closing thine eyes, and reiecting the iudgement of thy senses, and reason, take it in good part, howsoeuer he intreateth thee. Thou must not esteeme, and consider death, and horrour, or Psal. 30. Psal. 103.

the dolours of death, according to the iudgement of thyne eyes, sense, and reason: but according to ỹ word of God. Dauid sayth: Right deare in the sight of the Lorde is the death of hys saintes. Lykewyse he sayth: Blessed are the deade, which dye in the Lorde. Christ also sayeth: Hee that beleeueth on mee, shall not taste of death. If any thing therfore come into thy memory, which attempteth to turne thee away from Christ, and to cast thee into desperation, put all that oute of thy minde, and sticke thou fast vnto the lyuely worde of God, meditate and ponder thereon, print it in thy minde, repeating it nowe & then among. For thou canst neuer vnderstande by the consideration, and sharpenesse of reason, howe it may be done, that by death thou shalt passe vnto the true lyfe, howe thou yeelding vp thy ghost mayest depart here hence, howe thy soule

Psal. 116.

Apoc. 14.

Ioan. 8.

maye

maye be preserued, and rest in the Lorde, euen vntill the last daye, and how also thy body being rotten, consumed, and deuoured with wormes, mays come foorth at the last iudgement, wyth a newe and a beautyfull shape. Reason cannot comprehende thys, fayth onely can. Therefore, oftentymes thinke thou vppon the articles of thy beliefe, diligently consider, and attentiuely examine euery perticular thereof.

After what sort he is to be called vpon, which lyeth at the point of death.

NOwe see, dearely beloued in Christ, that thou fight a good fight. See that thou constantly, and valyauntly defende thy selfe: throughly fasten in thyne heart, the promises of Christ thy redeemer. I am the resurrection, and the lyfe, Ioan. 11.

fayth

sayth Christ. Hee that beleeueth on mee, shall lyue, and shall neuer see death. Christ taking vppon him the nature of man, subiect to the infirmities of our estate, did offer vp hymselfe to be a sacrifice for our sinnes, dying vpon the aulter of the crosse. Hee by his blessed bloud did purge and cleanse the sinnes of al mankinde. This Christ will not forsake thee, he taketh a regarde of thee. Thou canst suffer no iniurie, or calamitie, seing that Christ doth preserue, and
2. Timo. 2. defende thee. The sure foundation
Ioan. 10. of God standeth fast, hauing thys seale, the Lorde knoweth which are hys, my sheepe heare my voyce, and I know them, and they follow mee, and I giue vnto them eternall lyfe, and they shall neuer perishe, neyther shall any man pluck them out of my hande. My father which gaue them mee, is greater than all, and no man is able to take them out of my Fa-

thers

thers hande. And I and my father are one. Wherefore, O dearely beloued in Christ, commend thy soule vnto God thy father, which loueth thee singularly. Crye out with thy brother Christ, hanging on ỹ crosse: Into thy handes, O father, I giue and commende my spirite. God the father of all mercye, bring thee vnto euerlasting lyfe, and preserue thee vnto the most ioyfull resurrection of his last iudgement. Amen.

Math. 27.
Luke. 27.

The ende of the fourme and methode, or right order to comfort the sicke.

¶A

¶ A Prayer to be sayde vnto God for the sick.

ALmightie, euerlasting, and most mercifull God, which art wont amongst thy sundry disciplines, and manifolde chastisements, wherewith thou doest prouoke, and allure vs vnto thee, to brydle our fleshe wyth dyuers diseases, the securitie thereof taken awaye by perillous sicknesse, and doest both admonishe vs of the ende of our naughtie lyfe past, and also of ymminent death throughe paynes, which are hir fore messengers, and likewise of thy iudgement in the last day, and of the eternall life to come, which shall be reserued for the good and godly, vnto glory and felicitie, but for the euill vnto shame and condemnation of hell fyre. Of the which thinges, fleshe being let runne at hir owne will, hath no remembraunce.

remembraunce. But nowe wee perceyue, thys sicly manne is layde on his bed, by his impayred helth, vnto whome is stirred vp the feeling of his sinnes, and the ymage of death often flyeth, as it were before hys eyes. Wee wretches therefore, which looke for the like houre of aduersity, according to the condition of our nature, doe beseech and desire thee together wyth hym, that thou practise not righteous iudgement with hym for hys deserts, for our Lord Iesus Christ his sake, which hath made satisfaction on the crosse, for the offences of thys sicke bodye, and vs all. But rather graunt him, as to one redeemer, grace, and strength of minde, that he may quietly take this thy fatherly discipline and visitation, paciently beare it, and that he maye suffer wyllingly with perfite obedience hymselfe, to bee subiect, and obeysant vnto the good wil, and plea-

sure

lute of thee, his punisher. Succour him in all hys aduersities, and be thou vnto hym a refuge, and a defence against this instaunt daunger, wherewith he is nowe in perill, especially of hys reuealed conscience, of the secret sinnes of hys hart doe accuse hym vnto thee. Therefore set thou against it for his preseruation, the most bitter torments, and voluntarie sacrifice of thy Sonne Christ,

1.Pet.2. which did beare our infirmities, and

2.Cor.5. accomplished the paine due vnto vs,

Apoc.1. being made sinne for vs, whilst that

Rom.4. he dyed for our sinnes, which hee washed awaye wyth his precious bloud, and rysing from the dead for our iustification, was made our perfite Redeemer. Let him perceyue through fayth, the force of these fruites and benifits. Let him beyng oppressed in thys miserie, feele thine ayde, and let him taste in this moment of tyme, some fruite of suche

benifits,

benifits, and gifts in Christ. Bring to passe euen now by true fayth, that there maye bee offered vnto him so great a treasure of felicitie, that is, I meane the forgyuenesse of his sinnes for Christ hys sake, which by the misterie of the preaching of hys worde, as is before sayde, and the vse of his sacraments frequented in the Church, is offered vnto hym, that he may effectually, and of a sure= tie receiue it to his comfort, aide, and defence, against the troubles of hys conscience, grieuously accusing him, and the subtiltie of the Deuill. And also that the same fayth maye be vn= to hym an armour, wherewyth he being defensed, maye enter through death vnto lyfe, whereon hee taking holde, may inioye the same for euer. Therefore, O heauenly father, wee doe wholy commit him vnto thee, for thou shalt heale him, because hee is sicke. Hee is weake, thou shalt

strengthen

ſtrengthen him, he lyeth a long, thou ſhalt ſet hym vp, he acknowledgeth his ſpottes, and vncleanneſſe: thou ſhalt waſhe him, hee is wounded, thou ſhalt cure him, he is fearefull, thou ſhall gyue him courage. And for bicauſe thou knoweſt all things, and canſt beſtowe according to thy wyll, thou ſhall ſatiſfie him. For he is greatly grieued wyth hunger, and thirſt after thee. Imbrace hym: For he ſtrayte way flyeth vnto thee, and make him conſtant to fulfill thy cō-maundements. And to be briefe, for-giue him all things, wherewyth hee hath prouoked thy heauy diſpleaſure againſt hym. Graunt him in ỹ ſteede of death, lyfe, wyth thee in glorye. But if we ſhall neede him, in thy vineyarde, in thys mortall lyfe, and that he maye bee imbettred vnto the example of Chriſt, then preſerue him, vntill that he be increaſed with more ample benifits. Thy wyll not-

withſtan-

withstanding, which alwayes is best, bee euer fulfilled. Graunt all those thinges vnto vs, and thys sicke body, through Jesus Christ onely thy sonne our Lorde, which is our onely redeemer and helper, & which brought the theefe on the crosse with him into Paradyse, for the example and great comforte of all sinners, which lyueth and raigneth wyth thee, in the vnitie of the holy ghost, one GOD worlde wythout ende. Amen.

A Prayer to bee sayde vnto Christ.

O Lorde Jesu, which art the onely health of all men lyuing, and the euerlastinge life of them which dye in faythe, I gyue and submitte my selfe wholy vnto thy most blessed wyll, whether it pleaseth thee, that

this my sicly soule shal tary any longer in the mansion of thys my wretched bodye to serue thee, or whyther thou wilt haue it to depart out of thys worlde, being assured, that the thing cannot perishe, which is committed vnto thy mercy. Wyllingly nowe I leaue thys fraile and sinfull flesshe, in hope of the resurrection, which shall restore it vnto mee agayne farre better than nowe it is. I beseech thee, that thou wilt strengthen my soule with thy grace, against all temptations, and that thou wilt compasse me about, and defend mee with the shield of thy mercy, against all the assaultes of Sathan, wherewith in tyme past, thou madest thy Martyrs inuincible agaynst horrible torments, and most cruell deathes. I see and confesse, that in my selfe there is no helpe of saluation, but all my hope and confidence is in thine vnspeakable goodnesse. I haue no merites,

merites, or good woꝛkes, which I may alleage beforꝛe thee: of sinnes, alas, I see a great heape, but through thy mercy and righteousnesse I shall be reckned in the number of the iust: Thou waste borne for my sake: Thou didst suffer both hunger and thirste for my sake: Thou diddest preache and teach, fast, and prayе for my sake: Thou didst al good woꝛks in thys lyfe for my sake: Thou gauest thy most precious bodye vnto death vpon the crosse for my sake. Let al these things profite me, which thou hast freely giuen me, which hast gyuen thy selfe for me. Let thy bloud washe awaye the spottes of mine offences. Let thy righteousnesse couer and hyde mine vnrighteousnesse. Let thy merites make mee acceptable beforꝛe the most high iudge. Increase thy grace in mee, as perill increaseth, least fayth should wauer in me, least my hope should stacker,

leaſt my charitie ſhould waxe colde, leaſt humayne weakeneſſe ſhould be ouercome, by the terrour of death. But after that death poſſeſſeth my bodyly eyes, yet let not the eyes of my minde be turned away from thee. And when death hath taken awaye the vſe of my tongue, yet let my hart inſtantly cry, and ſay vnto thee:

Pſal. 31. Into thy handes I commende my ſpirite (O Lorde) to whome be all honour, and glory, worlde without ende. Amen.

¶ A Sermon of pacience, of the consummation of thys *worlde, of the second comming of the* Lorde, the euerlasting ioyes of the righteous, the paynes of the wicked, & of other things, written by S. Iohn Chrysostome, Patriach at Constantinople, Iohn Theophylus, being the expositor therof, out of Greeke into Latine, and translated out of Latine into English, by H. Thorne.

THe lyfe of godly men, is very notable & bright. And by what meanes shoulde it shine, but through pacience? Therefore imbrace pacience, as the mother of Fortitude. For the Psalmist giueth vs admonishment saying:

Pacience is the mother of Fortitude

Psal. 27. ing: Tarry thou the Lords leysure,
Rom. 5. and keepe his waies. And S. Paule,
to ỹ ende thou shouldst possesse this
vertue sayth: Affliction worketh
pacience, which if thou exercise, thou
Psal. 37. shalt finde hope, the Fountayne of
1. Pet. 2. all goodnesse. For hope maketh not
Iaco. 4. ashamed. Be thou therefore subiect
and obedient vnto the Lorde, and
praye vnto him, and thou shalt ther-
by finde that thing, which is not to
be contemned: that is to wit, hee
wyll giue thee all thine hearts desire.
Who is more happy than hee, whych
hath in possession ỹ benevolent eares
of so mighty a king? Who wysheth
not to haue the iudges eares open
vnto hym, and at hys commaunde-
1. Cor. 3. ment? Thou (dearely beloued) art
the workman and laborer of vertue.
Math. 20. Christe hath hyred thee into hys
Gala. 6. Vineyarde. whiles thou hast yet
tyme, doe good workes. Hearken
what Saint Paule sayth: Looke
what

what a man soweth, euen the same shall he reape. Sow in the spirit, and thou shall reape eternall lyfe. For he that soweth in his bodye, reapeth corruption of his body. And heare what another counsell gyuer sayth: Sow righteousnesse for your selues, and you shall gather the fruite of righteousnesse. Let it not loath thee to take paynes. There is an hope of harueste, and fruite tyme. For where conflictes are, there are rewardes. Where there are contentions, there are honours. Where battayle is, there is a crowne also. Haue thou a regard herevnto, arme thy selfe vnto pacience. Let hym alwayes sounde in thine eares, which cryeth wyth the saintes: Be of good courage, that thine hart may be comforted, abide the Lords leysure, vse and exercise thy field. This lyfe is thy field, take vnto thee a good toole, I meane the olde and the newe instrument. Hedge

Gala. 6.

1. Tim. 4.

Psal. 27.

thy farme, with the bremples of doctrine, prayer, and faſting. If thou haue ſuch a hedge, the beaſt (I ſaye the Deuill) can not enter in. Coyle thy ſoule as a good Vineyarde. And euen as the keepers of Vineyardes, doe clap with their handes, cry with their voyce, and with ſuch like noyſes doe keepe of the wayte layers: So cry thou out alſo wyth prayers, ſing with the melodie of Pſalmes, and thou ſhalt put to flight that foxe and wicked beaſt, as who ſayth, the Deuill. Of the which Foxe the ſcripture maketh mention, ſaying: Take
Can. 5. yee the Foxes. &c. Alwayes watch thyne enimye, if he ſhoote at thyne hart, with vnlawfull concupiſcence. If he ſling into thy ſoule, filthie cogitations, put foorth the ſhielde of
Ephe. 6. faythe, turne about the Helmet of
1. Theſſa. 5 hope, take vp the ſworde of the ſpirite, that is, the worde of God. And thou being thus armed, ſhalt bee able

ble to defende thine enimy, and see that thou bee not faynt hearted in the conflict, but in all thinges bo sober, and well aduised, and say thus with thy selfe. We be not ignorant of his subtilties. Reioyce alwayes, as it is written: Let your softnesse bee knowne vnto all men. Let the feare of God shyne in thyne heart, that thou become not a fugitiue Souldyour, that thou be not a fearefull and sluggishe labourer, least thou happily leese thy crowne. Thys lyfe is short. But the sentence of Gods iudgement, is permanent, and endlesse. Thou considering thys, mayest boldly tell thyne hart, and say wyth the holye Prophet: Be strong, and tary thou the Lords leysure, and he shall comfort thyne hart. Followe Dauid his example, and slea thyne enimye by the casting of one stone. The Aungels stande by thes, beholding thy lyfe. For saint Paule sayth: We

1. Pet. 5.
2. Cor. 2.
Phil. 4.
Psal. 27.
1. Reg. 17.
1. Cor. 4.

We are become a gasing stocke vnto the worlde, both vnto Aungels and vnto men. If they perceiue that thou hast the vpper hande, they wyll reioyce in thy well doing. But if thou bee subdued, they wyll sorowfully depart, not being able to looke on thee, and in the contrarye part, the Deuils will scorne thee. Therefore take vp the feare of God in the stead of a swoorde. For the feare of God is lyke a two edged swoorde, cutting of all euill concupiscence and desires. And also haue thou alwayes in mind the last daye, when the heauens set on fire shal be dissolued. For the burning elements shall melt. The earth, and all that is thereon made, shall be brent, when the starres shall fall downe as leaues, and the sunne, and moone shall be darkened, and shall not giue their lyght, when the sonne of God shall be seene, and shal come downe from heauen vnto the earth,

The last day.

Math. 24.
Luke. 21.
Ioel. 2.
Ezech. 32.
Esay. 13.
Ioel, 3.

and

and the powers of heauen shall bee moued, when the Angels shal runne hyther, and thyther, the sounde of Trumpets shall be heard, fyre shall burne before hym, and he wandring about shall purge all the world with fyre, and in his circuit there shall be a mighty tempest? There shal be such earthquakes, and lightnings, as neuer shall be the lyke, nor haue beene euen vnto thys daye, in so much that the verye powers of heauen, shall be taken with great trembling. What maner of men, dearely beloued in Christ, then ought we to be, at that time? What feare, and what horror will there then come on vs? Thinke wyth thy selfe, howe the Israelites in the wildernesse, were not able to abide the dimnesse and darkenesse of the ayre, and the voyce of God speaking out of the middle of the fyre, but wylled that hee should no more speake vnto them, for they were not able

Psal. 97.
1. Tessa. 5.
2. Peter. 3.
Psal. 50.
2. Pet. 3.
Exod. 20.

able to abyde him, when he did hide the greateſt part of his maieſtie, although he came downe not offended with them, nor ſpake he vnto them wrathfully.

Therefore conſider thys, if they were not able to abide his comming, which comforted them, when that neyther the burning heauens were diſſolued, neyther the earthe, and that is in it, was burnt, when that neyther they which ſound the trumpet did blowe, as that Trumpet ſhall be ſounded, which ſhall rayſe vp all them, that haue ſlept from the beginning of the worlde, neyther any other of the terrible thinges to come, did then happen: howe ſhall we doe when hee ſhall come downe with intollerable wrath and furye, and ſhall ſit vppon the throne of hys glorie, and ſhall call the earth. Euen from the Eaſt, vnto the weſt, and from all the coſtes of the earth, that

The ſecond comming of the Lord.

he

he may discerne & know hys people, and giue to euerye man, according vnto his deserts, what men (alas) behoueth vs to be, when that wee shall stande stripped and naked, readye to bee brought forth vnto the iudgement seate? where then shall that painted colour, and the force and strength of the flesh become? then where shall that deceytfull and vnprofitable beautie, the pleasauntnesse of mans voyce, impudent and shameleſſe babling become? where then is the trimming and decking vp with clothes, and the delight & pleasure, of most foule and filthy sinne? where then are they which drinke wyne with pyping and singing, and haue no regarde or respect vnto the workes of God? where then is the contempt and despising of them, which now liue without feare. Then where is delicacie and nicitie. For all those things shall passe away, and shall Psal. 50.

shal be dissolued as the corrupt aire: Where then is the greedie desire of money and riches, and vnmercifulnesse, hir contynuall companion: Where then is the pride, which disdaineth al men, & thinketh hir selfe to be somewhat: Where then is ỹ vaine and vnprofitable glorye of man, the great might & tyrannie: Where then is the king, the prince, the captaine: Where then are the puffed vp Magistrates, contemning God, in comparison of their owne ryches: When they shall perceyue that thys saying must be spoken of them: They marueyled, they are moued, they are troubled, feare is come vpon them: there shall be sorowes, as of a woman trauayling with child, they shall be consumed with a vehement spirit. Where then shall become the wisedome of the wise, with all their new inuentions: Woe bee vnto them. They are moued, they are troubled,

Looke for thys matter. Sapi. 5.

Oseæ. 13. Ieremy. 50. Psal. 48. 1. Cor. 1.

as

as a dronken man, and all their wisdome is swallowed vp. Where then is the worldly wise, the scribe, & the treasurer, of thys vayne worlde? 1. Cor. 1. 2. Peter. 3.

way, and consider, dearely beloued, what maner of men, wee ought to be, when that we must yeelde an account of all that we haue done, as well small, as great thinges. For vntil that we according to iust iudgement, fully make satisfaction: what shall our estate and condition bee in that houre, and howe carefull shall we be, that we may obtayne fauour, in the sight of GOD? And what ioy shall we haue, which shall be placed on the right hand of God? How then shall we feele our selues, when that all the Saintes of God shall greete vs? Abraham shall salute thee, Isaac, and Iacob, Moyses, Noe, Iob, Dauid, and all the holy Prophets, Apostles and Martyrs, and all good men which haue pleased Math. 25.

God,

God, in the lyke of their flesshe. And howe manye shalt thou there heare, whose lyke thou shalt haue in admiration, whome thou wouldest euen now wyllingly see: They wil there come vnto thee, reioyceing at thy saluation. After what sort shall wee then be affected: Howe inestimable shall that ioy be, when the gladsome king shal say vnto them which stand on his right hande: Come ye blessed of my father, and take to your inheritaunce, the kingdome which was prepared for you, from the beginning of the world: Then shalt thou receyue a most decent kingdome, and crowne of beautie at the Lordes hande, and after that shalt raigne with Christ. Then shalt thou inherite all those eternall thinges, which God hath ordayned for them that loue him. Then shalt thou euer afterward be without dread and heauinesse. Ponder, and consider, what

Math. 25.

Sapi. 5.

2. Timo. 4.

it

it is to raigne with Christ in heauen. For as I haue tolde thee, thou shalt receyue a Diademe, at the handes of the Lord, and shalt euer after raigne with Christ. Thinke with thy selfe, what a thing it is, to beholde the face of God, for euer, what a brightnesse hath it: For then there shall be no sunne to gyue the daye light, as Esay sayth, and the rysing of the moone, shall not lighten the night: But the Lorde God shall be thyne eternall light, and thy glory. Behold what ioyes are layde vp in store for them that feare the Lorde, and keepe his commaundements:

Esay. 60.

Apoca. 21.
Esay. 64.
1. Cor. 2.

The perdition of the wicked.

Consider againe also the perdition of sinners, whē they shal be brought forth vnto the terrible iudgement seate of God, wyth how great confusion then shall they be taken before the iust iudge: hauing not one word to aunswere, how shall they be ashamed, wyhen the Lorde shall speake

Psalme. 2.

vnto them in his wrath, and vexe
them in hys sore displeasure, saying:
Math. 25. depart from me ye wicked into eter-
nall fyre, which is prepared for the
Deuill and his Aungels. Alas what
misery, and affliction shall their spirit
suffer, when that all men shall crye
Psalme. 9. out alowde, saying: Let the sinners
be turned into hell, and all nations
which forget God. What tyme will
they howle out, waylyng and lamen-
ting, when they shal be caryed away,
that they may be cruelly tormented,
worlde wythout ende: what place
(alas) is that, where is waylyng
and gnashing of teeth, called hell, the
which Sathan hymselfe abhorreth,
Esay. 66. what is that (Gehenna) fyre vn-
Marke. 9. quenchable, what is that worm
Math. 22. venimous, and neuer ceassing: how
grieuous are those vtwarde darke-
nesse, alwayes contynuing, wha
are the ministers appointed for tor-
mentes, which lacking mercy, an
wythou

without compassion reproue and punishe: Then they that are tormented, wyll grieuously crye vnto the Lorde, and he wyll not heare them. Then shal they vnderstande, that all things which they had in thys lyfe are vayne, and transitorie, and such things as they supposed here to bee pleasaunt, to bee founde more bitter than gall, and poyson. Then where is the pleasure of the flesh, so termed falsely? For there is none other pleasure, but to feare the Lorde. Thys is the pleasure, this repleniſheth the soule, as it were wyth marrow and fatnesse. Then shall they be in desperation of themselues, and of the workes which they haue done, then shall they confesse and saye, that the iudgement of God is true, & righteous, saying: did wee not heare of thys, and yet would we not be conuerted from our wicked deedes? But then they shall nothing pre-

Prouerbs. 1.

Read for this Ecclesiastes.

To feare God is true pleasure. Psal. 63.

vnto them in his wrath, and vexe them in hys sore displeasure, saying:
Math. 25. depart from me ye wicked into eternall fyre, which is prepared for the Deuill and his Aungels. Alas what misery, and affliction shall their spirit suffer, when that all men shall crye
Psalme. 9. out alowde, saying: Let the sinners be turned into hell, and all nations which forget God. What tyme will they howle out, wayling and lamenting, when they shal be caryed away, that they may be cruelly tormented, worlde wythout ende: what place (alas) is that, where is wayling and gnashing of teeth, called hell, the which Sathan hymselfe abhorreth,
Esay. 66. what is that (Gehenna) fyre vn-
Marke. 9. quenchable, what is that worme
Math. 22. venimous, and neuer ceassing: how grieuous are those vtwarde darkenesse, alwayes contynuing, what are the ministers appointed for tormentes, which lacking mercy, and

without compassion reproue and punishe: Then they that are tormented, wyll grieuously crye vnto the Lorde, and he wyll not heare them. Then shal they vnderstande, that all things which they had in thys lyfe are vayne, and transitorie, and such things as they supposed here to bee pleasaunt, to bee founde more bitter than gall, and poyson. Then where is the pleasure of the flesh, so termed falsely? For there is none other pleasure, but to feare the Lorde. Thys is the pleasure, this repleniſheth the soule, as it were wyth marrow and fatnesse. Then shall they be in desperation of themselues, and of the workes which they haue done, then shall they confesse and saye, that the iudgement of God is true, & righteous, saying: did wee not heare of thys, and yet would we not be conuerted from our wicked deedes? But then they shall nothing pre-

Prouerbs. 1.

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To feare God is true pleasure. Psal. 63.

uaile. Alas that euer I was borne, which am compassed about wyth sinnes innumerable, aboue the number of the sandes. I haue sinned, but I turne aways from them, as from many yron chaines. For my hope is, that I shall not see my sinnes aboue in heauen. Unto whome then shall I flye, but vnto thee, Oh mercyfull God, vnto thee I say, which forgettest, and art not mindful of iniuries: Haue mercie, vpon me, O God, after thy great goodnesse, according vnto the multitude of thy great mercies, doe away mine offences. Wash mee thoroughly from my wickednesse and cleanse me from my sinne. For I acknowledge my faultes, and my sinne is euer before me. Against thee only haue I sinned. I flye vnto thee, for thy great mercye and goodnesse sake. I haue prouoked thee, and yet I runne vnto thee, for thy entere placabilitie. I haue reiected

Psalme. 51.

thee

thee, and nowe I come vnto thee, for thy great goodnesse and kindenesse sake. And I heartily beseeche thee to tourne awaye thy face from my sinnes, and blot out all myne offences. Make a cleane heart in mee, O GOD, and renue a right spirite within mee for thy names sake onely. For I haue nothing that I may present vnto thee, not so much as one good worke, not a pure heart, but I trusting in thy mercyes doe wholy commit my selfe vnto them, that thou mayest stirre vp in mee a prick of conscience, that I may not lightly fall agayne into sinne, but that I may from thys time foorth, serue, and please thee, in holynesse and rychteousnesse all the dayes of my lyfe. For thyne is the kingdome and the power for euer. 1. Cor. 4. Luke. 1.

I beseech thee therefore, dearely beloued, which hopest to obtayne the forgyuenesse of thy sinnes, that thou

endeuour thy selfe to bee founde in peace, cleane and without spot. If any euil thought come in thy minde, take vp thys swoorde, that is to wyt, be mindefull of the feare of God, and thou shalt cut of all the power of the enimy. And take the holy Scripture in the steade of a trumpet. For as the trumpet gathereth the souldiers togyther: euen so the holy scripture crying vnto vs, doth gather togyther our thoughts, in the feare of the Lorde. For our thoughtes are euen lyke Souldyours, whiche wage warre agaynst the kings enimyes. And agayne, euen as the trumpet sounding in the tyme of warre, stirreth vp the courage of the yong men battayling agaynst their enimies: likewise the holy scriptures doe raise vp thy promptnesse to vertue, and doe make thee valyaunt agaynst affections. Therfore enforce thy selfe, as much as in thee lyeth, oftentimes

The feare of God is a swoorde.

to

to applye the ſcriptures, that they maye gather togyther thy cogitations, which the enimy hath ſcattred abroade, by his wycked ſubtilty, miniſtring vnto thee naughty appetites and concupiſcence, or oftentymes alſo bringeth aduerſity, or ſometymes gyuing proſperity, making thee careleſſe. For he worketh theſe things by hys deceyte and guyle, that he maye ſeparate man from God. For oftentymes it happeneth, that when hee can not ouercome and ſubdue one by concupiſcence, then after he offereth vnto hym other temptations, therby to blinde his minde, that he may after finde it, an apt grounde, to plant in it ſuch thinges, as pleaſeth hym, and in the ende, beginneth to miniſter ſuche thoughtes vnto men, that they wil ſay with an othe: At what tyme I doe good, I haue infortunate dayes. Let vs therfore doe euill Rom. 3.
that thereof may come good. Then

if a man be not well aduised, he will swallow hym vp as hell alyue. If so be ỹ he can not thus ouercome hym, then wyll he offer vnto hym felicitie and securitie of lyfe, and craftily extolleth hym, bringing in deceyte: an effect of all other most grieuous, and troublous, which is, that hee maye make him prowde, & without feare. This draweth the minde into the bottome of pleasures. This causeth the mouth to speake blaspheme a-
Psal. 73. gainst Heauen. For it is written: they haue set, and bestowed their mouth against heauen. This maketh man to be ignorant of God, and not to vnderstande his owne infirmitie, neyther to thinke vppon the daye of death and iudgement. For this truely is the way of all wickednesse. He that reioyceth to walke in this way, that is to wyt, of prosperitie, and cockering, shall in the ende come into the storehouse of death. This is the

way

way wherof the Lord sayde: Wyde and broad is the way, which leadeth vnto destruction. Behold thou hast heard, wherefore the enimy endeuoreth somtime to bring vs prosperity, sometime aduersitie. For as he proueth the minde of man, which struggeleth, & stryueth against hym, to be affected: euen so by his malignitie, doth hee furnishe his hoste against hym. Therefore be sober, & warie, and alwayes giue thy selfe vnto reading, that thou mayest learne, howe it behoueth thee, to eschue the snares of that enimy, and to take holde on euerlasting lyfe. For the reading of holy scripture, maketh the wandering minde to stande fast, and gyueth hir the knowledge of God. Math. 7.

Thou hearest how that he, which with an vnfayned heart imployeth the holye scriptures, receyueth the knowledge of God. Neglect not therefore thy selfe, but employ reading, God is knowne out of the scriptures.

ding, and prayer, that thy minde may be lightned, and that thou mayeſt be made perfite, and honeſt in al things, wanting in no point. Let others boaſt of the friendſhip of honorable men, princes, and kings. But reioyce thou before the Aungelles of God, ſpeaking vnto him, and to the holy ghoſt, by the ſacred ſcriptures.* For the holy ghoſt is he, that ſpeaketh by them.* Doe thy diligence therfore conſtantly to be occupied in holye ſcripture, and prayers. For looke howe often thou art conuerſaunt wyth God by them: ſo often is thy body and ſoule ſanctified. Thē take thys for certaintie, that when thou happeneſt to reade the Scriptures, thou art ſanctified. Therfore doe thy good will, oftentymes to imploy them. Although thy handes be occupied: yet mayeſt thou praye in thy minde. For bleſſed Anne, Samuell the Prophete hys Mother, prayed,

Reade for this matter the ſecond Epiſtle to Timothy.

The holye ghoſt ſpeaketh in the Scriptures.

*Math. 10.

*2. Peter. 1.

God is to be prayed

prayed, and mooued but hir lippes only, yet hir prayers entered into the eares of the God of Sabaoth, and ſhe obtayned that thing ſhee deſired. Therefore although thy hands be otherwiſe buſied, yet pray thou, at the leaſtwiſe with thy minde. For God heareth euen the ſilent. If thou haue noſkil to read, yet reſort where thou mayſt heare, and take profite thereof. For it is written * If thou ſee a wiſe man, go thou vnto him earely in the morning, & let thy foote tread the path vnto hys gate. For thys counſell is not onely good for them that cannot reade, but alſo for them that can. For many there be which reade, & know not what they reade. Take heede therefore, that thou doe not little regarde, the grace beſtowed on thee by ỹ free gift of Chriſt: but be thou carefull to ſeeke, howe thou mayeſt pleaſe the Lorde, that thou mayeſt procure, and get vnto thes

vnto with the minde. 1. Reg. 1.

He that can not reade, or vnderſtandeth not what hee readeth, muſt reſort vnto ſome wiſe man. *Sirach. 6. 2. Cor. 6.

thee, the blisfulnesse of his saintes. For it is written: Blessed are they, which keepe his testimonies, & seeke him with their whole heart. See that the enimy let thee not, that whē thou wouldest reade, hee make thee slothfull, and put other businesse in thy heade, which shall pull thee awaye, saying: First, finishe thou these small assayzes, and so shalt thou reade without trouble of minde. For how often sendeth he in those things that may encourage thee vnto handie labour? And hee obiecteth such matters, that hee maye the sooner withholde thee from reading, being the greater profite. For as much as, the Deuill perceyuing man to be disposed to reade, setteth agaynst him by these, and other lyke occasions, seeking if he may by any meanes possible, let him: yet consent thou not vnto hym, but be euen as the Hart, which thirsteth, and desireth to come

Psalm. 119.

Psalme. 42.

vnto

vnto the water springes, that is to say, vnto the holye scriptures, that thou mayest drinke out of them such things, as are meete and profitable for thee, as for example. When it is giuen thee to knowe any sentence, let it not escape thee, but ponder vppon it in thy minde, write in thine heart, and thou shalt keepe it, neuer able to be rased out of thy memorie. For it is written: I wyll thinke vpon thy righteousnesse. And agayne: I haue hid thy words wythin my hart, that I should not sinne against thee. And in another place: Wherewith shall a yong man cleanse hys waye? Euen by ruling hymselfe after thy worde. For who is he, that is mindefull of the worde of the Lorde, and amendeth not his wayes? Is not he alwayes a reprobate, and a cast-away caytife, which remembreth nothing, but rather forgetteth that, which he once knew? Truely, God sayth vnto Psalm. 119.

to such an one. Wherefore talkest thou of my righteousnesse, and takest my testimony in thy mouth? Where-
Psalme. 50. vpon he commaundeth that thing to be taken from him, which he seemeth to haue. And what was there com-
Math. 25. maunded to be taken frō hym, which he seemeth to haue? Fayth. For he
Titus. 1. calleth himselfe a christian, but denieth it in his deedes, and he is worse than an Infidell. And therefore he commaundeth the holy ghost to bee taken from hym, which he receyued in the daye of hys redemption, and that he seemed to haue also. And such a man shal become lyke vnto a wine vessell, thorow the which the wine is spilte and lost, and they that see him knowe it not, supposing hym to be full: but when wine should bee drawne out of him, then it appeareth vnto al men to be empty. Therfore euen so, such a manne shall appeare emptie in the day of iudgement

and

and his deedes shall be manifest vnto all the worlde. And such are they, which will say vnto the king in that day: Lorde haue not we prophecied in thy name? and haue done manye great things in thy name? And the king will aunswere, and saye vnto them: Verilye I saye vnto you, I knowe you not. Thou seest dearely beloued, that suche a man hath nothing at all. Be thou therefore mindfull of the worde of God, and amend thy life. Beware thou suffer not the birdes to discende, and deuour the seede of the sonne of God. For hee himselfe sayde, that the seede is the worde which ye haue heard. Therefore hyde thou the seede in the forrowes of thy lande, that is to wit, hide the worde in the middle of thine heart, that thou mayst bring foorth some fruite vnto the Lorde in feare. And when thou readest reade diligently, and boldlye, and handle eche

Math. 7.

Math. 13.

lyne,

tyne, moderately considering thereof. Endeuour not to reade ouer many leaues, but if anye obscure sense happen vnto thee, lette it not grieue thee to perpse the verse twise or thrise, vntill thou vnderstande the meaning, and force thereof. Furthermore, when thou preparest thy selfe to sit downe and reade, or to heare another: first pray vnto God, saying thus: O Lorde Iesu Christ, open mine eyes, and the eares of my hart, that they may heare thy wordes, and vnderstand them, and may, O Lord, fulfill thy will, hide not thy commaundements from mee, because I am a straunger on the earth, but open, and discouer mine eyes, and I will consider the marueilous things of thy law. For in thee, oh my God, haue I trusted that thou shouldest lighten mine heart. Also I beseech thee to pray vnto God alwayes, that he will illuminate thy minde, and open

Scriptures is attentifely to be reade with prayer.

Psal. 119.

pen vnto thee the effect, and force of his worde. For manye haue erred, counting themselues wise, and saying that they were wise, they became fooles, not vnderstanding what was writtē, and falling into blasphemies, haue therein perished. Therefore, if thou in reading, finde any thing hard to be vnderstood, take heede the enimy teache thee not to saye within thy selfe, it is not so, as this worde expresseth (for how should it be so:) and such lyke. But if thou beleeue God, beleeue his worde also, and say vnto the enimy: Come behinde mee Sathan. For I knowe thee not. The worde of God is a pure word, as tryed siluer, cleansed, and purged from the earth seauen folde, and in it, is no peruerse matter, other else halting, as the prouerbe is, but all thinges therein, seeme good in the wise mans sight, and are righteous before them, that finde knowledge,

Rom. 1.

Psalm. 11.

and I truely am a foole, and know not the scriptures, but well vnderstande they are spirituallye written. For the Apostle sayth: that the law is spirituall. Then looke vp towardes Heauen, sayinge these wordes: Lord I beleeue thy word, and doe not gayne say it, but I trust in the word of thy holy spirite. Preserue me therefore, O Lorde, that I may finde fauour in thy sight. For I seeke none other thing, but onely to bee saued. Oh mercyfull father, that I may obtaine thy grace and fauour. For thine is the kingdome, and mercy for euer, and euer. Amen.

Rom. 7.

Peroratio.

I Beseech you therefore brethren, dearely beloued in the Lorde, that yee endeuour your selues to haue these things daylie in memorie, I meane fayth, hope, charitye, and humility, that

that they may be sealed vp by prayers vnto God, and meditations of holy scriptures. For if you haue those thinges, and doe abounde in them, they wyll not leaue you emptie, and barren, touching the knowledge of Jesus Christe. For the christian man, which haue not those things, but neglecteth his owne saluation, is blinde, groping the waye with his hande, forgetting that hee is clensed from his olde sinnes, and it shall happen vnto hym, as it is sayde in the true Prouerbe: The Dogge is returned agayne vnto his vomite, and the washed Swine vnto his durtie puddle. They therfore, that haue escaped the pollutions of the world, as it is written, and haue renounced them in their baptisme, and are come vnto the knowledge of our Lorde Jesus Christ, and are afterwardes agayne entangled wyth them, their ende shall be worse than

2. Peter. 1.

2. Peter. 2.

2. Peter. 2.

their beginning. For it had bene better for them, not to haue knowne the way of truth, than when they haue knowne it: to returne back agayne vnto the things which were forsaken. Let vs therfore, being the deare and faythfull seruaunts of God, and hys christian chosen Souldyours, diligently, and earnestly take vp the foresayde armour in our hartes, and not to haue them in minde by an outwarde showe, that wee battayling well, and treading downe all the power of the enimy, may be delyuered from the curse to come vppon the children of vnbeliefe, and that wee maye finde grace, and mercie in that horrible daye, before the iust iudge, which wyll reward euery man, according to his deedes, to whome with the almightie father, and the holye spirite, belongeth honor, and glorye, nowe, and for euer worlde without ende. Amen.

Ephes. 5.
Collos. 3.
Heb. 4.
Rom. 2.

¶A Godlye Prayer to bee sayde of all true hearted subiects.

O My moſt puyſſant & mighty king, the God of our forefathers, and of thy people Iſraell, who turneſt man to deſtruction, and then agayne art gracyous and mercyfull: delyuer nowe from peryll vs poore wretches, that with vnfayned heartes call vpon thee, and although oure wickedneſſe paſt, hath moſt highly offended thee (Oh Lorde our God) and hath beene moſt grieuous in thy ſight, who therefore haſt layde thy heauy hande vpon vs, ỹ ſmart wherof, we haue felt to our great diſcomfort, although not ſo ſharpely as our wickedneſſe well deſerueth, yet now Lorde at the humble ſute of vs ſorrowfull ſinners, ceaſe thy anger, wythdrawe thy dreadfull hande, and

let thy mercy quench the flame of thy furie, looke downe vpon vs, behold the miserie of thy feeble flock, that are almost drowned in the dungeon of dolour, stop not thyne eares at the crying of our lamentable and mourning voyces, but comfort vs, relieue vs, and suffer not the scourges of sorowes to ouerwhelme vs: but raise thou vs vp that art fallen, giue vs a godly consideration of the wonderful worke of thy late wrathfull indignation vpon vs, by the ouerthrowe and destruction of the great number of our brethren, whom in thy yrefull deserued displeasure, by death thorowe plague and euill lyfe, hast taken from vs, that thereby we being warned, maye hencefoorth eschue and auoyde the importable burthens of thy heauy vengeaunce, that thou reseruest in store for sinners.

Preserue good Lord the Queenes most excellent maiestie, and graunt

his

hir to our comfort, a long and pros-
perous raigne, make hir zealous
and feruent in the triall of thy truth,
and prooving of thy wyll and Te-
stament: and O Lorde forgiue our
enimies, that haue beene persecutors
of thy people, and slaunderers of thy
truth and gospell: turne their harts,
if so it be thy heauenly will, if not
(but that they bee of the number of
those whose heartes thou hast har-
dened, bicause they shoulde not vn-
derstande the mysteries contayned
in thy holy worde, nor the vnspeak-
able comfort contayned in the same)
then suffer them Lorde no longer to
shadowe themselues in secret cor-
ners, priuily to worke their peril-
lous pretence, poysoning thy people
with ỹ pestilent perswasion of dam-
nable doctrine, but according to thy
promise, which is, that the genera-
tion of the wicked shall be without
honour, so stande nowe vp Lorde

of hostes, and be no longer mercyfu
vnto thy enimies, that of malicious
wickednesse resisting thy truth, doe
grenne as Dogs at thy people, but
thorow thy godly motion, so moone
the heart of oure moste gracious
Queene, as Jehu, in the defence of
thy Gospell and people, to drawe the
swoorde committed to hir by thee, to
cut awaye from the face of the earth
those rebellious enimies and sworne
aduersaries against thee and thy
Gospell, to weede and roote out the
rotten members that infect and poy-
son the body of the common wealth,
that then the noysome number and
remnaunt of the wicked being swept
out with the beesom of destruction,
the flock of thy folde, thorowe thy
mighty assistaunce and gracious help
and furtheraunce, may all the dayes
of our lyfe be at defiaunce with Sa-
than, vtterly forsake, abhorre, and
cast of the patched, lothsome, and
wicked

wicked weede of our olde Adam, and being apparelled and adorned with the gladsome garment and rich attyre of righteousnesse, wee maye shine in all vertue, and be pleasaunt and acceptable in thy sight, to the prayse and glorye of thy holye name and our eternall comfort. To thee, oh God, the father, the sonne, and the holy Ghost, three persons and one immortall, inuisible and euerlyuing God, be all prayse and dominion for euer and euer.

Amē.

FINIS.

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FINIS.

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